

# HORÆ PEMBROCHIANÆ.

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SOME ACCOUNT

OF

AN ILLUMINATED MANUSCRIPT

OF THE

HOURS OF THE BLESSED VIRGIN MARY.

*Written for WILLIAM HERBERT, First Earl of Pembroke,*

*About A.D. 1440, and enriched with*

*Two Hundred and Sixty-seven Miniatures.*

*Fifty Copies Privately Printed for*

ELLIS & WHITE, 29 NEW BOND STREET.

NOT PUBLISHED.

1880.



THE PEMBROKE HOURS.



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## ADVERTISEMENT.

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**T**HAT the Volume described in the following pages was the property of WILLIAM HERBERT, the first Earl of Pembroke of the present line, 1500-1570, there can be no doubt, and that he highly prized it is evident by the additions he caused to be made to it. That the book belonged to his paternal grandfather, WILLIAM HERBERT, created first Earl of Pembroke 1461, appears from various circumstances extremely probable, and there is every reason to believe that the volume was written and illuminated for him.

Of the first Earl the following notice is extracted from the long account given of him in Sir Egerton Brydges' Edition of Collins's *Peerage* :—

‘On May 27th, 8 Edw. IV. he was advanced to the title of *Earl of Pembroke*; and therewith had a grant in general tail of the castle, town, borough, and manor of Haverford West, in South Wales: also in consideration of his good and laudable services, he had the office of chief forester of Snoudon, with the constableship of Conway castle, and of governor of that town. And about the end of August he won the castle of Harlow by assault, at that time one of the strongest forts throughout all Wales.

‘But in July, 1469, on that insurrection in the North, on the behalf of the Lancastrians, made by Sir John Coniers, Knight, Robert Hyldeyard (who called himself Robin of Riddefdale), and others, to the number of twenty thousand, he was sent by the King with eighteen thousand Welshmen; Humphrey Stafford Earl of Devonshire having also six thousand good archers to assist; who meeting at Banbury, in com. Oxon, in order to an encounter with the enemy (at that time not many miles distant), and there falling at difference for lodging, Devonshire forsook him, in discontent; so that this Earl adventuring battle with those Northern men, at a place called Danes Moore, near Edgecote, in Northamptonshire (about three miles from Banbury), on July 26th, was there utterly vanquished, and taken prisoner; five thousand of his men being slain on the place. Whence being carried to Northampton (with Sir Richard his brother), he was there beheaded by the command of George Duke of Clarence, and Richard Nevil Earl of Warwick, who both of them not long before had revolted from King Edward to the other side.’

## ADVERTISEMENT.

‘The Earl, on July 27th, the day after the battle, knowing he was to suffer death, made his will, styling himself William Herbert, Knight, Lord Pembroke, as I find it on record.

“In Nomine Jesu. Item I to be buried in the priory of Bergavenny, undre charge, bytwene my faders toumbe, and the chancell: and the cost that should have be at Tynterne, to be set upon the chancell, as my confessor, &c. shall say; and you my wyfe, and brother Thomas Herbert, &c. And wyfe, that ye remember your promise to me, to take the ordre of wydowhood, as ye may be the better master of your own, to performe my wylle, and to helpe my children, as I love and trust you, &c. And that C. Tonne of . . . . . be yeven to make the cloyster of Tynterne, &c. and xx*l*. to the Grey freres, where my body shall lygh: and that my body be sent for home, in alle hast secretly, by Mr. Leifone, and certain freres with him, &c. To Dr. Leifone, ten marks a yere, to singe for my soule, during his life, &c. Item to two prestes to be found to sing afore the Trinitie at Lanteliowe for my soule, and for all there soules slayn in the felde, for two yere, &c. Item yat my almeshows have as much livelode as shall suffice to finde vi power men and one to serve them. Wyfe pray for me and take ye said ordre yat ye promised me as ye had in my lyfe my hert and love. God have mercy uppon me and save you and our children, and our lady and all the feints in heven help me to salvation. Amen with my hand the xxvii day of Julie.

“WILLIAM PEMBROKE.”

*Of the first Earl of Pembroke of the second creation, by whom the additions to the volume were made, Camden gives the following account:—*

‘He was an extraordinary man, who was in some sort the raiser of his own fortune. With Henry VIII. he got into great favour, and was made his chamberlain. By his wife conduct he increased his wealth, especially after the King had married Catherine Parr, his wife’s sister. Under Edward VI. whilst the court was distracted with factions, he was made Knight of the Garter, master of the horse, Baron Herbert of Caerdiffe, and Earl of Pembroke. Under Queen Mary, he commanded her forces against Wyatt; was general of the English army at St. Quintins, lord president of Wales, and twice governor of Calais, Under Queen Elizabeth, he was made great master of the household; whose favour he lost for a time, because he was the chief promoter of Norfolk’s marriage with the Queen of Scots, though he had no ill design in it. After he was dead, they were ready to proscribe him upon some discoveries made, and some strong presumptions against him.’

*A more detailed account will be found in Collins’s Peerage, Ed. 1812.*

F. S. ELLIS, 29 New Bond Street.



# HORÆ BEATÆ MARIÆ VIRGINIS

## SECUNDUM USUM ANGLIÆ.

*A MS. of the Fifteenth Century, Written and Illuminated  
on 195 leaves of vellum.*

THE volume is preceded by a Calendar, which occupies six leaves. To each day in the month is assigned a Latin verse, which usually, but not invariably, rhymes in couplets. Where the Saints' days or festivals occur the name of the saint or festival is skilfully introduced in the verse.

*The Calendar for January runs thus:—*

*m/ l*  
Prima dies mensis et septima tumeat ut ensis.  
Incipiens annum tua. *Circumciso ihū,*  
Ad celi scanuūm nos promoveat sine lefu.  
Tu deus a patre sine principio generatus.  
Es nunc de matre sine semine uirgine natus.  
Tunc a messiā ih̄s a ioseph ip̄e vocaris. *vig. edwardus.*  
Nunc *epiphāa* tribus ecce magis ueneraris.  
Post tua tot festa ut simus tibi fani.  
Queso ihū presta precibus sancti.  
Et post terrenas laudes da festa superna.  
Ut cantilenas tibi demus in arce paterna.  
Hinc anni domini licet indignum tibi me do.  
Ut des omne bonum michi ihū quando recedo.  
Nos facer *hylarii* refone qui plurima vincis.  
*Felix* impincis michi te precor auxiliari.  
Funde preces *maure* regis celestis in aure.  
Et ergo *marcelle* nobis mala cuncta repelle.  
Suplico *sulpici*: suplex domino prece fias.  
*Prisca* deprecor facias ut nos fugiant inimici.  
Presul *wlstan*e fac nos mundum superare  
Et nos regnare fac cum socio *fabiane*.  
*Agnes* clementi vultu succurre beata.

Et tu *vincenti* vincas dñm prece grata.  
 Qui tot tormenta uicisti martir in igne.  
 Nos tibi presenta pro quo fers cuncta benigne.  
 Tu nos conuerte sancti *conversio paule Scī pīecti nri.*  
 Ecclesie per te cessat vexatio Sauli.  
 Felis hospicium nobis Juliane parato.  
 Agnes hoc studium jam queso secundo innato.  
 Cum tot predictis sanctis tu sancta pudica.  
 Omnibus afflictis sis virgo *baltildis* amica.  
 Et date post mundum regnum sine fine secundum.

At the foot of each page of the Calendar are two illuminations, within circles, representing the signs of the zodiac and the rural occupations of the month.

But the pages of the Calendar present a further point of interest, in certain entries which appear on the margin.

On p. 2. is inserted, in a very legible, clerical hand, against Feb. 23,  
*Obitus Humfridi ducis gloucestrie anno dñi M<sup>o</sup>.ccccxvi Apud Byrie.*

On p. 4, April 14th, *Bellū de bernett a<sup>o</sup> dñi M<sup>o</sup>.ccccclxxvi in quo occisus fuit Ricardus comes Warwici & Sa<sup>r</sup> Et frater eius iobēs marques monte acuto.*

P. 5, May 4, *Bellū de Tewkesburi a<sup>o</sup> dñi m<sup>o</sup>.ccccclxxi.*

P. 6, June 2, *Hac die natus erat Edwardus primogenitus dñi Ricardi Ducis Gloucestrie A<sup>o</sup> Regis Edwardi q<sup>r</sup>ti xvi<sup>o</sup> & a<sup>o</sup> dñi M<sup>o</sup>.ccccclxxvi<sup>o</sup> littera dominicalis ff accidens festo pent. apud Middlehm.*

P. 6, June 19, *Celebracio nupciar. Ricardi duc. glouc. a<sup>o</sup> dñi M<sup>o</sup>.ccccclxxiv<sup>o</sup>.*

P. 6, June 28, *Coronacio regis E. q<sup>r</sup>ti. apud westm. a<sup>o</sup> dñi M<sup>o</sup>.ccccclxi<sup>o</sup>.*

P. 7, July 10, *Bellum Apud Northampton a dñi M<sup>o</sup>.ccccclx<sup>o</sup>.*

P. 10, Oct. 2, *Hac die natus erat Rds. dux Gloucestrie in castello de foderingay a<sup>o</sup> dñi M<sup>o</sup>.cccccli<sup>o</sup>.*

P. 10, Oct. 21, *Hac die natus erat georgius dux clarēcie apud disline [Dublin] in Ibernia a<sup>o</sup> dñi M<sup>o</sup>.ccccclix<sup>o</sup>.*

It will be observed that all these entries relate either to the House of York or to victories gained by the Yorkists.

The scribe was probably the chaplain of the owner of the MS., who must have been a partisan of the House of York, and he would appear to have had a special interest in Richard Duke of Gloucester, afterwards Richard III. of whom he not only records the birth and marriage, but also the birth of his eldest son.

*Folio 7.* A full-page miniature representing the Agony in the Garden. On the right is the figure of Christ kneeling, with hands uplifted in prayer; in the clouds above appears God the Father surrounded by angels. On the left are the three Apostles sleeping; and in the background are seen Judas and a party of soldiers, who enter through a lych gate.

MIN. 1

*Folio 8.* A miniature of the Annunciation. An exquisitely finished interior. On the right the Blessed Virgin, clad in a blue mantle, kneels at a prie-dieu; on the left is the angel, clad in a crimson mantle lined with green; in face, a scroll with the legend, '*Ave gratias plena, &c.*' From the left upper corner, golden rays, through which flies a white dove, are shed upon the Virgin from the mouth of the First Person of the Trinity.

MIN. 2

Through an open window of the chamber is seen a charming little landscape; and to the right is depicted a bookcase in which lie several books in blue and red bindings, with gilt edges and clasps. On the left, outside the chamber, is an archway leading into a garden, with grass plot and trees. Beneath the miniature begins the text—

*'Incipiunt hore beate marie virginis secundum usum anglie.'*

The whole page is enclosed in an elaborate border.

*Folio 12.* A full-page miniature of the Betrayal of Christ. In the foreground, to the left, S. Peter strikes off the ear of Malchus, who lies on the ground, a lantern having fallen from his hand. In the centre stands Judas, in the act of bestowing on Christ the traitor's kiss; behind stands a crowd of soldiers and others, while

MIN. 3

in the distance a helmeted troop is seen advancing. SS. James and John appear at a short distance outside the garden, and against the horizon is seen the Temple of Jerusalem.

MIN. 4

*Folio 13.* A large miniature of the meeting of the Blessed Virgin and S. Elisabeth; the Virgin is habited in a long blue robe and drefs spangled with stars, with golden hair flowing on her shoulders, while S. Elisabeth is in a red robe, her head enveloped in the folds of a white linen turban. In the background, to the right, is seen Zacharias advancing down a courtyard; on the left is a distant landscape.

MIN. 5

*Folio 16a. Memoria de Sancto Spiritu.* Within a large initial U is depicted a dove, displayed, the Emblem of the Holy Spirit.

MIN. 6-9

*Folio 16b.* Three small miniatures, illustrating the *Memoria de Sancta Trinitate*, the First Person of the Trinity displaying a Crucifix. *Memoria de Sancta Cruce*, a crucifix, beneath which are four figures in adoration. *Memoria de Sancto Michael*, S. Michael overcoming the Fiend.

MIN. 10-11

*Folio 17a.* Two small miniatures, illustrating *Oratio ad proprium Angelum*, a kneeling figure, supported by a guardian Angel. *De angelis et archangelis*, three figures of Angels.

MIN. 12-13

*Folio 17b.* Two small miniatures. *De Sancto Johanne Baptista*, S. John bearing a lamb on a book. *Memoria de omnibus patriarchis et prophetis*, a group of seven figures.

MIN. 14-66

*Folio 18a-30b.* Fifty-three small miniatures, representing:—1. S. Peter. 2. S. Paul. 3. S. Andrew. 4. S. John the Evangelist. 5. S. James. 6. S. Thomas. 7. S. James the Less. 8. S. Philip. 9. S. Bartholomew. 10. S. Mathias. 11. SS. Simon and Jude. 12. S. Matthew. 13. S. Luke. 14. S. Mark. 15. The Festival of all the Apostles and Evangelists. 16. S. Stephen. 17. S. Lawrence. 18. S. Vincent. 19. S. Christopher. 20. S. Clement. 21. S. Blaise. 22. S. Thomas of Canterbury.









**E**us in adiutorium. Ad laudes.  
 meum intende. Domine ad adiu-  
 uandum me festina. **G**loria pa-  
 tri et filio et spiritui sancto. **S**i-  
 cut erat in principio et nunc et se-  
 per et in secula seculorum amen.  
 Anti. O admirabile. psalmus.  
 Omnis regnavit decorem indu







23. S. George. 24. S. Edmund. 25. S. Erasmus. 26. 'Memoria de diversis Sanctis.' 27. S. Nicholas. 28. S. Julian. 29. S. Martin. 30. S. Anthony. 31. S. Edward. 32. S. Augustin. 33. S. Gregory. 34. S. Jerome. 35. S. Ambrose. 36. 'Memoria de omnibus Confessoribus.' 37. S. Margaret. 38. S. Mary Magdalen. 39. S. Martha. 40. S. Urfula. 41. S. Apollonia. 42. S. Cecilia. 43. S. Dorothy. 44. S. Cytha. 45. S. Helena. 46. S. Barbara. 47. S. Agnes. 48. 'De diversis sanctis Virginibus.' 49. S. Anne. 50. 'De sanctorum reliquis.' 51. All Saints. 52. 'Memoria de pace.' 53. 'De passione domini.'

*Folio 31b.* A large painting, representing Christ before Pilate. The interior of the Judgment Hall—a little landscape seen through the window. Pilate is seated on a raised dais, and before him stands Christ, bent forward. On the right is a half-kneeling figure of an accuser. On the left of Pilate is a crowd of soldiers and others, who have brought Christ into the Judgment Hall; and on the right are assembled the Scribes and Pharisees.

MIN. 67

*Folio 32a.* The Nativity. At the entrance of a cattle-shed kneel the Virgin and S. Joseph before the infant Saviour, who lies naked on a portion of the flowing blue mantle of His mother. To the right kneel two angels; and at the top of the picture is seen the First Person of the Blessed Trinity in the act of blessing, His flowing mantle of blue supported by an angel on each side; golden rays, emanating from the Deity, fall on the infant Saviour. The background represents a hilly country, with the towers of Jerusalem in the distance.

MIN. 68

*Folio 35b.* The Scourging of Christ. The Saviour stands against a pillar, behind which His hands are bound; at His feet sits a man, who is tightening the cords round his legs. Round Him stand three men, who scourge Him with knotted whips, while one of the high priests looks on. Seen through an open doorway is the hall of Pilate, with a party of soldiers assembled. Through two half-open windows are seen distant miniature landscapes.

MIN. 69

- MIN. 70 *Folio 36a.* A large miniature. The announcement of Christ's birth to the Shepherds. Five shepherds, with their flock in the field, across which runs a wattled fold. One of the men shades his eyes from the glory of the Angel, and a second appears to have just awoken from sleep. In the sky appears an angel in a gold robe, who holds a scroll with the legend, 'Gloria in excelsis Deo,' &c.
- MIN. 71 *Folio 38b.* A full-page miniature. The road to Calvary. In the centre is Christ bearing the Cross upon His shoulders; preceding him is a party of soldiers, with one of the malefactors; a soldier, in a very curious costume, drags the weary Saviour along by a cord fastened round his waist; on the left is the other malefactor. A crowd of priests and soldiers follow the Saviour; and in the distance the Blessed Virgin, with other holy women, S. Peter, &c., are seen issuing from the doorway of Pilate's house.
- MIN. 72 *Folio 39a.* A large miniature. The Offerings of the Magi. The Blessed Virgin, attired in a flowing blue robe, is seated at the entrance of a cattle-shed, with the infant Saviour on her knees; behind them is seen S. Joseph. To the left are the three kings, one of whom holds the hand of the infant. In the background is seen a landscape, with a winding river.
- MIN. 73 *Folio 41b.* A full-page miniature of the Crucifixion. The Cross is surmounted by a small figure representing the First Person of the Holy Trinity, who holds up His right hand in the act of blessing. On the left of the Cross stand the five holy women, and on the right a party of Roman soldiers, the foremost of whom is the Centurion; he holds up his hand towards the Cross, and above him on a scroll is the legend, '*Vere filius dei erat.*'
- MIN. 74 *Folio 42a.* A large miniature of the Presentation of Christ in the Temple. The Blessed Virgin presents the infant Saviour to the aged Simeon, who, standing before the altar, holds out his hands to receive Him. Behind the Virgin are two other female figures, and a group of five men stand behind the altar.

*Folio 44b.* A full-page miniature, representing the Descent from the Cross. Two men richly clad, and who probably are intended for Nicodemus and Joseph of Arimathea, receive the body of the dead Christ in their arms. At the foot of the Cross is the Blessed Virgin, supported by S. John, while behind them is a female figure, probably intended for Mary Magdalen.

MIN. 75

*Folio 45a.* A large miniature, representing the Massacre of the Innocents. Herod, seated on his throne, lifts his sceptre to strike at a child which is held by a soldier. A mother, clasping a child in her arms, flees from his presence pursued by a soldier. On the left of Herod stands a counsellor, in a red robe trimmed with ermine.

MIN. 76

*Folio 48b.* A full-page miniature of the Entombment. The dead body of the Saviour is placed in a carved marble sepulchre. The head is supported by Joseph of Arimathea, and the feet by Nicodemus. On the farther side of the tomb, supported by S. John, and holding his left arm, stands the mother of our Lord; while in the foreground kneels Mary Magdalen, who appears to be anointing her Master's right hand from a box of spikenard which stands open beside her. Three holy women stand behind the Virgin weeping; and two male figures, one of whom holds a bottle, complete the group, which consists of ten figures in all. Through the landscape in the distance winds a river, on which are seen boats sailing, and in the nearer distance a man is seen rowing a boat from under the water-gate of a castle.

MIN. 77

*Folio 49a.* A large miniature, representing the Flight into Egypt. S. Joseph, his cloak carried on a staff across his shoulder, leads an ass, on which is seated the Virgin Mother, bearing the infant Saviour in her lap. In the background are seen the towers of Jerusalem, and from out the gateway proceeds a troop of horsemen in armour in pursuit of the fugitives.

MIN. 78

MIN. 79

*Folio 53b.* A full-page miniature, representing the Last Judgment. At the top of the picture, on either side, the Apostles, Saints, and Evangelists, look down from heaven upon Christ, who, seated on a rainbow, judges the world. Above His head, on the left, an angel in a yellow robe bears aloft the Cross; and another angel, on the right, bears the different instruments of the Passion. To the right and left of the Saviour are two angels, who, with trumpets from which issue the legends, 'Surgite vos vidit' and 'Venite ad iudicium,' call the dead to judgment. Beneath the right hand of the Judge, which is raised in the act of blessing, is the gate of Heaven, over which are three angels blowing trumpets. At the gate stands S. Peter, key in hand, receiving the saved, who pass over a drawbridge let down from the gateway into the mansion of the blessed. Beneath the left hand of the Judge hovers S. Michael, scales and sword in hand; and below him is seen hell-mouth, into which are driven by devils, the sinners, as they rise from their graves, monks being by no means wanting among the lost ones.

MIN. 80

*Folio 63b.* A full-page miniature, representing the Raising of Lazarus. The Saviour, standing at the head of the tomb, calls Lazarus back to life. A group of nine other figures stand round the grave. Curiously enough, the scene is represented as taking place within a church; in the background is seen an altar.

MIN. 81

*Folio 81b.* A full-page miniature. In the centre is represented a full-length figure of our Lord habited in a scarlet robe, the right arm is raised, and the two forefingers extended in the act of blessing, while with the left arm he holds against his breast an open book, on the pages of which are inscribed, 'Ego sum via, veritas et vita.' Through the windows of the court in which the Saviour stands is seen a beautifully painted landscape. To the left of our Lord are two angels, who play on the harp and viol; and to the left is a third angel in attitude of prayer. On the columns on either side stand angels blowing trumpets.



*Folios 82a-88b* are occupied with the concluding text of the prayers. The first page is headed, '*Incipiunt quindecim oraciones ad Christum*,' and then begins what may be said to be the most important portion of this remarkable volume, namely, the BOOK OF PSALMS, which opens on

MIN. 82

*Folio 89b*, with a full-page miniature, representing Asaph writing the Psalms. He is seated in a circular chair, his feet on a chauffe-pied, in a chamber with open windows; on his head he wears a hat of curious fashion, and on his nose a pair of horn spectacles. On a small stand in front of him is a tray of writing materials, and at a short distance on the floor is a blazing wood fire, in which are being consumed the books of the law; on a table to his right lie three richly-bound books and a scroll; behind him is a large bed, with blue and scarlet hangings.

MIN. 83

Following this miniature is the opening page of the Book of Psalms. To each Psalm is given a title heading, which a high authority declares to be entirely peculiar to this volume. These headings are therefore given at full as it is a matter of considerable interest to see the light in which the Psalms were understood by the mediæval scribe. Each Psalm is illustrated by one or more miniatures, varying in size, but for the most part about two inches square. There are in all 174 smaller miniatures in illustration of the Psalter dispersed through the text, besides ten large paintings of singular beauty and interest.

*Folio 90a. Ps. i. Hunc psalmum fecit Esdras quando renouavit legem domini combustam.* Esdras seated in a vaulted chamber writing the books of the law. In front of him, on the open floor, blazes a fire, in which the books of the law are being consumed.

MIN. 84

*Folio 90a. Ps. ii. Psalmus dauid de Christo ad litteram.* Christ brought into the Judgment Hall of Pilate. On the steps stands King David, his harp in his hand.

MIN. 85

- MIN. 86 *Folio 90b. Ps. III. Psalmus dauid de persecutione quia persecutus est eum absolon.* A remarkable composition of a battle-piece, in which eighteen full-length figures are depicted. David kneels in the background, and the Deity looks out from Heaven upon him.
- MIN. 87 *Folio 91a. Ps. IV. Psalmus dauid gracias agentis deo pro liberatione sua a manibus Saulis.* David has escaped through a door, towards which Saul runs, spear in hand, but is drawn back by Jonathan. In a second compartment David kneels to give thanks to God.
- MIN. 88 *Folio 91a. Ps. v. Psalmus dauid ad impetrandam uictoriam de inimicis suis.* A group of twelve of the king's enemies stand outside their tents conspiring together. To the left is David in a suit of armour, standing, with his hands uplifted in prayer.
- MIN. 89 *Folio 91b. Ps. VI. Psalmus davidis penitentis de superbia sua in numeratione populi.* In two compartments. In that to the right David is seated on his throne; in front of him is a Scribe, who writes on a scroll the names of the people who kneel around. To the left is seen David, seated on a bench, his hands uplifted in attitude of prayer.
- MIN. 90 *Folio 92a. Ps. VII. Psalmus dauid penitentis quia ignorantis fuit causa interfectionis sacerdotum domini.* On the right stands Saul, with uplifted sceptre. In front of him an executioner strikes off the heads of three men. On the left stands David, in attitude of prayer.
- MIN. 91 *Folio 92b. Ps. VIII. Psalmus David de uictoria Christo in passione sua.* David, habited in royal robes, stands on a rock, whence, with prophetic vision, he beholds the crucifixion of our Lord, at the sight of which heaven and earth fall down in adoration. Angels fly round the Cross, and before it kneel the brute creation, represented by a lion, a horse, and an ox; birds assemble at the foot, and fishes put their heads out of the water.

- Folio 93a.* Ps. ix.—x. *Psalms dauid de duplici iuditio quod uidit futurum de Christo.* In two compartments. On the left is seen David, standing in his chamber. On the right is seen Christ, judging the world; on his left hand hell-mouth yawns for the wicked; on his right, S. Peter leads the blessed into the heavenly mansions. MIN. 92
- Folio 94a.* Ps. xi. *Psalms David confisi in Domino tempore quo persecutus est eum Saul.* In illustration of the verse, 'How say ye then unto my soul that she should flee as a bird unto the hill?' Saul, with a company of spearmen on horseback, pursues after David, who is seen hiding, in attitude of prayer, in a cleft of the rock. MIN. 93
- Folio 94b.* Ps. xii. *Psalms David fugientis de ceyla ne traderetur Sauli.* Saul, with a company of spearmen on horseback, appears before a city, on the battlements of which are mounted soldiers in armour. In the background is seen David kneeling in a grove of trees. MIN. 94
- Folio 95a.* Ps. xiii. *Psalms David de quatuor regnis afflicturis filios Israel.* David stands upright, his hands lifted in prayer. Opposite to him are the four kingdoms represented, each with a crown above the turret of the gateway. MIN. 95
- Folio 95a.* Ps. xiv. *Psalms David de Nabugodonosor blasphemante Deum.* In illustration of the verse, 'The fool hath said in his heart, There is no God.' Nebuchadnezzar, with his courtiers, stands at the gate of Jerusalem; from his mouth goes forth a scroll, with the legend, *Nescio deum.* In the background stands David, to whom the glory of God appears in the heavens. MIN. 96
- Folio 95b.* Ps. xv. *Psalms David ostendentis quis esset dignus habitare in iherusalem.* David, with his right hand extended, stands before the gates of Jerusalem, around which is a very prettily painted landscape. MIN. 97

- MIN. 98 *Folio 96a. Ps. xvi. Psalmus David de Christo homine petente se confirmari a patre.* Christ, on His knees, lifts His hands in prayer to God the Father, Who appears to Him in the heavens. On the left stands David, in attitude of meditation.
- MIN. 99 *Folio 96b. Ps. xvii. Psalmus David petentis se liberari a persecutione Saul.* Saul stands in the portico of his house; behind him stand his courtiers; and before him is Jonathan, to whom he delivers a two-handed sword to smite David, who, habited in a suit of armour, is seen on his knees in the landscape beyond.
- MIN. 100 *Folio 97a. Ps. xviii. Psalmus David pro liberatione sua qua liberavit eum Dominus de manu Saul.* Saul is seated on his throne, in an attitude of grief, while his friends try to console him. Through a doorway is seen Jonathan, on his knees in prayer. In a second compartment David is seen kneeling in the landscape, while the Deity looks down upon him.
- MIN. 101 *Folio 98b. Ps. xix. Psalmus David regraciantis Deo de datione legis.* David, with his head uncovered, and the Book of the Law open before him on a *prie-dieu*, stands in his chamber giving thanks to God with uplifted hands. In the landscape is seen Moses receiving the Law from Almighty God on Mount Sinai.
- MIN. 102 *Folio 99a. Ps. xx. Psalmus David ad impetrandam victoriam exercitui suo in absentia sua.* In the foreground, to the right, are the tents of the army of Israel, the soldiers in armour stand round a large cannon which is planted against a citadel; on the battlements appear two soldiers. To the left David kneels in a prettily painted landscape, with hands uplifted in prayer; his armour lies beside him on the ground.
- MIN. 103 *Folio 99b. Ps. xxi. Psalmus David de magnificentia regni Christi.* In two compartments. On the right is seen our Lord, girded round the loins with a cloth, and a scarlet and purple robe on His shoulders. The First Person of the Trinity places a crown



of gold upon His head, and the Holy Spirit hovers over Him ; rays of glory shine from His glorified body, and a choir of angels sing His praises. In the left compartment David stands in his chamber, in meditation, habited in royal robes.

*Folio 101a. Ps. xxii. Psalmus David ad litteram de passione Christi.*

MIN. 104

To this Psalm is assigned a full-page miniature, which occupies

*Folio 100b.* On this is depicted the Crucified Body of our Lord, the various instruments of His passion, and the heads of the different persons concerned in His sufferings. The Saviour stands on a large stone slab, placed crosswise over an open sepulchre ; His body is discovered by two angels, who each hold up a corner of the large green mantle which is clasped round His neck. Around are carefully depicted the heads of Herod, Pilate, Annas, Caiaphas, and Judas, and the different instruments and accidents of the Passion, about five-and-twenty in number. The miniature and the page of text opposite are surrounded by a rich border.

MIN. 105

*Folio 101b. Ps. xxiii. Psalmus David regraciantis Deo de providentia ab eo sibi facta.* David kneels in the midst of a landscape with hands uplifted in prayer. From a doorway behind him issue forth a company of men and women ; the foremost of the party is a youth, who holds a golden crown to place on David's head.

MIN. 106

*Folio 102a. Ps. xxiv. Psalmus David de universali regni Christi Domino super om̃s creaturas.* In two compartments. On the left David stands in meditation in a vaulted chamber, the roof spangled with stars. On the right Christ appears in glory in the heavens displaying His crucified body to the whole creation. A company of men and women, the beasts of the earth, the fishes of the sea, and the birds of the air, all join in singing His praises.

MIN. 107

- MIN. 108 *Folio 102b. Ps. xxv. Oratio David ut liberaretur a persecutione Saul.* On the right is seen Saul standing in a chamber, with a spearman, a swordsman, and a bowman; without, kneels David in attitude of prayer.
- MIN. 109 *Folio 103a. Ps. xxvi. Oratio David orantis ut status suus prosperaretur post mortem Saulis.* In two compartments. On the left is the funeral of Saul; the coffin is covered with a pall of royal blue figured with gold, and on the top of it is set the crown, behind it a monk sprinkles it with holy water, and four monks habited in black sing dirges. In the compartment on the right kneels David in prayer, and in the distance stand three of his followers.
- MIN. 110 *Folio 104b. A full-page miniature in illustration of Ps. xxvii., which begins on Folio 105a with the intitulation: Psalmus David post mortem Saulis antequam ungeretur in regem.* The miniature is in three compartments. On the left is seen the city of Jerufalem; and in the foreground, at the end of a winding path which leads from the city gate, stands David with his followers. On the right, in the upper compartment, the high-priest carrying the holy oil issues forth from the city gate, accompanied by the chief men of the city. In the lower compartment five minstrels go before a priest, who carries a crown of gold; he is followed by a company of singers, after whom come the damsels playing upon timbrels.
- MIN. 111 *Folio 105b. Ps. xxviii. Psalmus David fugientis pro timore filii sui Absolon.* David, habited in a suit of armour inlaid with gold, kneels in prayer before the Temple gate; a white horse, richly caparisoned, stands beside him. Behind him is seen Absolon, with a party of soldiers on horseback.
- MIN. 112 *Folio 106a. Ps. xxix. Psalmus David invitantis homines ad devotionem offerendum Deo.* David stands in the Temple before the altar of the Lord and exhorts the people to present the offerings which they bring with them.



- Folio 106a.* Ps. xxx. *Psalms David de dedicatione Templi Salamonis.* MIN. 113  
David prophetically sings this Psalm concerning the building of the Temple. Behind him the masons are seen at work upon the building, which Solomon directs with a golden wand.
- Folio 106b.* Ps. xxxi. *Psalms David quando fuit in persecutione Saul.* MIN. 114  
To the right is seen Saul seated on his throne, his followers about him. Before him kneels David, clad in helmet and armour, pleading his innocence.
- Folio 107b.* Ps. xxxii. *Psalms David quando revelatum fuit sibi quod peccata sua fuerint dimissa.* MIN. 115  
David kneels in penitence before the Almighty, rays of mercy fall upon him from heaven, while Nathan whispers in his ear, '*Peccatum tuum transtulit Deus a te.*'
- Folio 108a.* Ps. xxxiii. *Hunc Psalmum fecit David ut cantaretur in Templo Domini.* MIN. 116  
David stands before the altar of the Lord within a Basilica, and gives directions to a company of surpliced priests, who sit on a bench with a book open before them.
- Folio 108b.* Ps. xxxiv. *Psalms David regraciantis Deo de liberatione sua ab Abimelech.* MIN. 117  
Abimelech, with a company of horsemen, is seen to the right in the courtyard of a castle. To the left David kneels in the foreground of the landscape, with his horse beside him.
- Folio 109a.* Ps. xxxv. *Psalms David petentis divinum auxilium contra persecutionem Saul.* MIN. 118  
On the right stands Saul with his courtiers; on the left is David as a youth, but clad in armour, with a cross-bow over his shoulder.
- Folio 110a.* Ps. xxxvi. *Psalms David de se ipso liberato a manibus Saulis divinitatis.* MIN. 119  
Saul, seated on his throne, lifts a sword to smite David, but is restrained by two of his attendants. David, habited as a country lad, in yellow jerkin and peaked hat, flies from his presence.

MIN. 120

*Folio 110b. Ps. xxxvii. Psalmus David quod prosperitatem malorum sit contemnanda.* In three compartments. In the upper compartment, on the right, is David, sitting in his chamber. On the left he is seen walking in a landscape. In the lower compartment the ways of the wicked are represented by a gallant and a lady, seated at a feast, with minstrels standing beside them. On the right, two other gallants, with ladies, appear to be approaching the table of a money-lender, who is seated with a heap of coin before him. An evil spirit hovers over the whole party.

MIN. 121

*Folio 111b. Ps. xxxviii. Psalmus David recordantis coram Deo peccata sua.* David, as an aged man, clad in a scarlet robe, kneels in a large hall before a lectern, on which is an open book. At the end of the hall is a doorway, through which is seen an exquisitely painted landscape.

MIN. 122

*Folio 114a. Ps. xxxix. Psalmus David pro tribulatione quam vidit futuram super populum Israel.* This page is surrounded by a rich border, with large ornamental letter D. Facing it, on *Folio 113b*, is a large full-page miniature, which represents the siege of Jerusalem. In the foreground stands a party of soldiers in armour, holding spears, halberds, &c.; one of them sets a match to a large cannon which is planted against the walls of the city, in which a breach is already made. In the streets are seen some figures of women, one of whom laments over a dead body. A little further off a battle is going on outside the city walls. In the ornamental border which surrounds the large picture are three small circular miniatures; in two of these the sack and ruin of the city is represented, and in the third is depicted David lamenting the destruction he foresees.

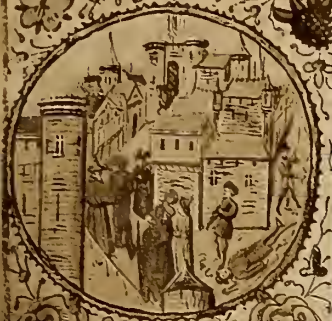
MIN. 123

*Folio 114b. Ps. xl. Psalmus David de Christo et de ejus incarnatione.* In two compartments. On the left David sits at the open window of a moated castle in meditation. On the right is represented the Annunciation to the Blessed Virgin.















- Folio 115a.* Ps. xli. *Psalms David de Christi paupertate quam vidit futuram.* David is seen seated in a study, with a book open before him and others lying on shelves hard by. In another compartment is represented the Nativity of our Lord. MIN. 124
- Folio 115b.* Ps. xlii. *Psalms cujusdam filii Chore conversi ad dominum.* In two compartments. On the left David, kneeling in a chamber reads from a scroll. On the right kneel two of the sons of Corah, before the Temple gate, one of them swinging a censer. MIN. 125
- Folio 116a.* Ps. xliii. *Psalms David petentis liberationem a servitute Babylonica.* In two compartments. On the left kneels David, with hands uplifted in prayer for his people; behind him is a very prettily painted landscape. On the right the Babylonish Captivity is represented by a number of men and women walking and conversing together in a courtyard which is surrounded by high walls. MIN. 126
- Folio 116b.* Ps. xliv. *Psalms filiorum Chore de tribulatione Israel tempore Antiochi.* In two compartments. On the right is most skilfully depicted a battle of armed men on horseback. On the left four Jews talk together over their captivity. MIN. 127
- Folio 117a.* Ps. xlv. *Psalms filiorum Chore de Christo et sponsa ejus Ecclesia.* Christ stands with a book open in His hand, in which is inscribed the legend, '*Ego sum via veritas et vita;*' behind Him is a building typical of the Church. To the left stand the three sons of Corah. MIN. 128
- Folio 117b.* Ps. xlvi. *Psalms filiorum chore postquam periit pater eorum.* The destruction of Corah, Dathan, and Abiram. To the right stand the three sons of Corah lamenting their father's death. MIN. 129
- Folio 118a.* Ps. xlvii. *Psalms filiorum Chore pro victoria futura sub Josue.* In two compartments. On the left are seen the sons of Corah in a room in consultation. On the right is a battle, very carefully depicted, with Joshua as the leader of the Israelites. MIN. 130

- MIN. 131 *Folio 118b. Ps. XLVIII. Psalmus filiorum Chore de magnificencia Jherusalem.* The three sons of Corah stand together and look with admiration on the city of Jerufalem.
- MIN. 132 *Folio 118b. Ps. XLIX. Psalmus filiorum Chore ut in templo cantaretur.* Six priests stand at a lectern before an altar, singing. At a short distance stand the three sons of Corah.
- MIN. 133 *Folio 119b. Ps. L. Psalmus Asaph de adventu Christi.* In two compartments. On the left is seen Asaph seated at a desk writing. On the right is represented the Nativity of our Lord; and in the distance is pictured the announcement of Christ's birth to the Shepherds.
- MIN. 134 *Folio 120a. Ps. LI. Psalmus David postquam intraverat ad Bersabee et fecerat Uriam occidi.* In three compartments. On the left David is seen at an open window, looking down at Bathsheba, who is represented washing her feet. In the upper compartment, on the right, is represented the death of Uriah in the front of the battle; and in the lower one David is seen kneeling in a landscape, with hands uplifted in prayer.
- MIN. 135 *Folio 120b. Ps. LII. Psalmus David de malitia Saulis quando interfecit sacerdotes Domini.* An executioner strikes off the heads of the priests of the Lord while Saul looks on. To the right stands David, with his harp in his hand, and appears to protest against Saul's doings.
- MIN. 136 *Folio 122b. A large full-page miniature, in illustration of Ps. LIII., which begins on Folio 114a. Psalmus David de persecutione quam vidit futuram super filios Israel in tempore Antiochi.*  
To illustrate the first verse of this Psalm, 'The fool hath said in his heart, There is no God,' the artist has departed from the conventional representation of a court fool or jester, such as is usually found in MSS. of the period, and has given instead a representation of the history recorded in the 7th chapter of the Second Book of Maccabees, wherein is related, 'The constancy

*and cruel death of seven brethren and their mother in one day, because they would not eat swine's flesh at the king's commandment.'*

In this beautiful painting King David is seen standing on a hill beyond Jerusalem, whence he beholds the scene with prophetic vision. On his right is a representation of the city of Jerusalem, which, of course, the artist represents as a mediæval town, but with a curious round building in the centre, which is, no doubt, intended for the Temple. In the streets of the town, and within the Temple, are seen the soldiers of Antiochus killing and ill-treating the inhabitants; in the foreground, to the left, is a large party of horsemen, clad in black and in gold armour, who jostle one another as they press through the gate to enter the city of Jerusalem. On the right is a greenward enclosed by a wall; and in this enclosure stand the seven brethren, clad in blue gowns, the scalps already torn from their heads; facing them stands their mother, exhorting them to suffer all torments rather than transgress the law of God. On the other side stands Antiochus, who holds something in his hand, which is probably intended for the piece of swine's flesh which he endeavours to persuade them to eat. The history goes on to relate how they suffered the most fearful torments, but remained constant to their faith, the mother being the last to suffer, after she had exhorted her sons to withstand all temptations while she beheld their torments.

*Folio 123a. Ps. LIV. Psalmus David petentis Dei auxilium quando inimici sui venerunt ad Saul ut eum occideretur.* David, kneeling, in a beautifully painted landscape, lifts up his hands to God, who appears to him in the heavens. To the right, in the courtyard of a castle, stands Saul, at the head of a party of David's enemies, who are arrayed in armour, with weapons in their hands.

MIN. 137

*Folio 123b. Ps. LV. Psalmus David gracias agentis Deo de liberatione sua quando fugiat de ceyla.* David, mounted on a white horse, rides forth from a castle gate, his head uplifted, while he sings praises unto God.

MIN. 138

- MIN. 139 *Folio 124a. Ps. LVI. Psalmus David fugientis a Saul ad regem Geth ubi timuit occidi.* In two compartments. On the left David kneels, in a prettily painted landscape, with hands uplifted in prayer, his white charger standing by his side. On the right is the Court of King Geth; the king, seated on his throne, with courtiers and attendants round him. Opposite to him stands a falconer, with his hawk on his wrist.
- MIN. 140 *Folio 124b. Ps. LVII. Psalmus David fugientis a facie Saul in speluncam.* David kneels in prayer at the mouth of a cave, while Saul, with Jonathan and a party of armed horsemen, advance in pursuit of him.
- MIN. 141 *Folio 125a. Ps. LVIII. Psalmus David quando Saul exivit cum exercitu suo ad querendum eum.* David, richly habited, flees on horseback through a thick forest; in the distance is seen Saul and a party of horsemen in pursuit of him.
- MIN. 142 *Folio. 125b. Ps. LIX. Psalmus David postquam fugerat a facie Saul voluit cum lancea percutere.* Saul endeavours to strike David with a lance, but is held back by Jonathan. David flies from him through an open doorway.
- MIN. 143 *Folio 126a. Ps. LX. Psalmus David quando misit Joab et exercitum contra filios Amon.* David stands in the outer court of his castle and gives instructions to Joab (who, clad in armour, kneels before him) to make war upon the children of Ammon.
- MIN. 144 *Folio 126b. Ps. LXI. Psalmus David quando evaserat manus Saulis ipsum in modum corone tingentis.* Saul, on horseback, and a company of spearmen in armour, form a ring round David, who kneels in prayer to his God. Saul strikes at him with a spear.
- MIN. 145 *Folio 127a. Ps. LXII. Psalmus David cum esset in terra Judæ.* David, seated on a high seat open to the air, writes on a scroll. 'Terra Judæ' is indicated at a short distance by some high buildings with that legend over them.



- Folio 127a.* Ps. LXIII. *Psalms David existens in persecutione Saulis.* David walks in a landscape, his head lifted to heaven in thankfulness; in the distant background is seen approaching him a man in black armour, over whose head is the legend, 'Conspirator Sauli.'
- Folio 127b.* Ps. LXIV. *Psalms quem fecit David in persona Daniel quim vidit per spiritum sanctum projiciendum ex invidia in lacum leonum.* In two compartments. On the left David, kneeling in his chamber in prayer, beholds prophetically the history of Daniel. On the right Nebuchadnezzar directs his servants to lower Daniel into the den of lions, the mouth of which is built up like a well-head.
- Folio 128a.* Ps. LXV. *Psalms David prophetantis de redditu a captivitate babilonica.* David kneels in prayer in an open summer-house; on the right are seen the children of Israel issuing forth from the gate of Babylon on their way back to Jerusalem.
- Folio 128b.* Ps. LXVI. *Psalms David de liberatione populi Israel a servitute Egyptiaca.* David, seated on his throne, gives thanks to God for the liberation of the people of Israel from the Egyptian bondage. On the right are seen the people of Israel returning from Egypt, led by Moses. Egypt is typified by a building in the distance.
- Folio 129a.* Ps. LXVII. *Psalms David de deprecatione pro populo Dei et de prophetia de passione Christi.* In two compartments. On the left David, with a number of his people kneeling behind him, gives thanks to God. On the right is depicted Christ bound to a pillar and scourged.
- Folio 129b.* Ps. LXVIII. *Psalms David de resurrectione ascensionis Christi et de missione Spiritus Sancti et adventu judicium.* An exquisitely-painted little picture, in which are minutely represented five distinct subjects. On the left David, seated in an alcove, beholds prophetically the events of man's redemption.

MIN. 146

MIN. 147

MIN. 148

MIN. 149

MIN. 150

MIN. 151



MIN. 152

In the upper corner to the left is the resurrection; on the right the ascension; in the lower right hand corner the descent of the Holy Spirit; and in the centre Christ seated on a rainbow to judge the world.

MIN. 153

*Folio 131b. Ps. LXVIII. Psalmus David de passione Christi et membrorum ejus.* A full-page painting of admirable design and execution. It gives a conventional view of the city of Jerusalem and portrays three great events in the passion of our Lord. In the centre we see, in a sort of open alcove, with steps leading up to it, Christ blindfolded and buffeted, the figures of his eight tormentors being drawn with great skill. On the right, in another chamber open to the street, is seen Pilate washing his hands, six attendants stand around, and in the street are four other spectators, who look into the hall with anxious expression. At the top of the page, on the greenward of a hill above the buildings, we see the crucifixion, a group of six figures stand round the cross, two of them being on horseback; and on the left S. John supports the Blessed Virgin, who is fainting. A soldier pierces our Lord with a spear on the left side. In the distance is indicated a company of armed men. This beautiful painting is one of the finest in the whole volume.

MIN. 154

*Folio 133a. Ps. LXX. Psalmus David recordantis beneficia sibi a Deo prestita.* David, walking in a landscape, gives thanks to God, while he looks on the towns of Jerusalem, Jericho, Nazareth, and Bethlehem, each of which is represented by a different pile of buildings.

MIN. 155

*Folio 133a. Ps. LXXI. Psalmus David de eadem materia de qua est Psalmus precedens.* David, seated at a desk, in an open alcove, is engaged in writing; on the shelf beyond him lie six richly-bound books. In a little landscape beyond are seen ships sailing on the sea, travellers on horseback, shepherds watching their flocks, and wayfarers travelling with packs behind them.















- Folio 134a.* Ps. LXXII. *Psalms David de Christo futuro rege.* In two compartments. On the left David, seated at a desk, writes the Psalm in which he foretells Christ as the future King. Through a little window opposite to him he beholds the vision of Christ in His crucified body being crowned in heaven, and stretches forth his right hand to proffer his own crown to his Lord. MIN. 156
- Folio 134b.* Ps. LXXIII. *Psalms Asaph prophetantis de bonitate divine providencie.* Asaph, seated in a chamber with three scribes, beholds a vision of the Divine glory. One of the scribes writes as he prophesies. The little landscape through the window is beautifully painted. MIN. 157
- Folio 135b.* Ps. LXXIV. *Psalms Asaph de futura captivitate Babylonica.* Asaph, seated at an open window, beholds, prophetically, the sufferings of the Israelites under the Babylonian captivity, which are minutely depicted, with marvellous skill, in six different subjects. Some prisoners, through the bars of their prison, behold the execution of their fellow-countrymen. Above them are two Israelites made fast in the stocks, another looks through the bars of an upper window in a round tower, whence a fifth is led forth to execution, while a sixth is hanging from the branch of a tree. MIN. 158
- Folio 136a.* Ps. LXXV. *Psalms Asaph distreptio populi Israel reversi in terram nativitatis sub Ciro rege.* In the distance is seen a pile of buildings bearing the legend, 'regnum Cyri Regis;' thence journeys a party of Israelites, men and women, towards Jerusalem, where, in an open chamber, kneel Asaph and his three friends. MIN. 159
- Folio 136b.* Ps. LXXVI. *Psalms Asaph de persecutione mire futura per Senacheris tempore Ezechie.* Sennacherib, with his host, advances against the armies of Israel, which are led by Ezechias and Isaiah. The grouping of the three parties of soldiers is wonderfully skilful. In a separate compartment, to the left, is seen Asaph, who, with three friends, is engaged in writing. MIN. 160

MIN. 161

*Folio 137a. Ps. LXXVII. Psalmus Asaph de persecutione Babylonica et ejus terminatione.* Asaph and his three friends kneel on a green hill outside Jerusalem, and give praise to God (who appears to them in the sky) for the ending of the Babylonian captivity. To the right, the King of Babylon brings forth the children of Israel, and directs them back to Jerusalem.

MIN. 162

*Folio 137b. Ps. LXXVIII. Psalmus Asaph ostendentis ex Scriptura quod regnum Israel pertinebat ad David et potestatem ejus ex divina electione.* In two compartments. On the left Asaph and his friends converse, standing in an open landscape. On the right is the coronation of the youthful King David. This is an admirable composition. The youthful king is seated on the throne, while the high-priest and chief prophet of the nation place the crown of gold upon his head; five other figures are grouped round the throne.

MIN. 163

*Folio 139b. Ps. LXXIX. Psalmus Asaph de persecutione facta per Nabugodonosor.* In a tiny compartment, in the left hand corner, Asaph and his three friends are seated in a chamber, from the window of which he sees, prophetically, the persecution under Nebuchadnezzar. On the right is seen the burning and sack of the city of Jerusalem, directed by Nebuchadnezzar in person. Armed men issue forth from the gate of the city carrying away the ark of the covenant and other spoils. Women, with children in their arms, are struck down by soldiers, while others seek refuge in rocks and caves.

MIN. 164

*Folio 140a. Ps. LXXX. Psalmus Asaph de Christo ad litteram.* Asaph, standing in a landscape with his companions, prophesies concerning the birth of Christ. In another compartment, to the right, the Blessed Virgin receives the angelical salutation; and from God the Father (who is seen in the heavens), the Holy Spirit, in the shape of a dove, and the figure of a child bearing a cross, descend upon her through golden rays.







cob et ioseph. **A**derunt te  
aque deus uiderunt te aque:  
et timuerunt et turbati sunt  
abyssi.

**M**ultitudo sonitus  
aquarum: uocem dederunt  
nubes. **E**t enim sagitte tue  
transeunt. uox tonitruu tui i  
rota. **F**luxerunt chorisca  
tiones tue orbi terre: commo  
ta est et contremuit terra.

**I**n mari uia tua et semite  
tue in aquis multas: et uesti  
gia tua non cognoscantur.

**E**duxisti sicut oues popu  
lum tuum: in manu moysi  
et aaron.



Plalmus alaph ostendens ex  
scripturæ quod regnū israel p  
tinebat ad dauid et potestate

eius ex diuina electione.

**T**endite popule  
meus legem meā:  
inclinate aurem  
uestram in uerba oris mei.

**A**periam in parabolis os  
meum: loquar propositio  
nes ab initio.

**Q**uanta au  
diuimus et cognouimus ca:  
et patres nostri narrauerunt  
nobis.

**N**on sunt occulta  
ta a filiis eorum: in generati  
one altera.

**N**arrantes lau  
des eius et uirtutes eius: et  
mirabilia eius que fecit.

**E**t  
suscitauit testimonium in ia  
cob: et legem posuit in israel.

**Q**uanta mandauit patri  
bus nostris nota facere a filiis  
suis: ut cognoscat generatio  
altera.

**F**ilij qui nascentur  
et exurgent: enarrabunt fi  
liis suis.

**E**t ponant in deo  
spem suam et non obliuiscā  
tur operum dei: et mandata  
eius exquirant.

**N**e fiant  
sicut patres eorum: generatio  
praua et exasperans. **E**ne



*Folio 141b. Ps. LXXXI. (on Folio 142a). Psalmus Asaph de cantandus in festo tubarum pro gratiarum actione de fructibus anni collectis.* This is a full-page painting, and is a most valuable monument of mediæval art, being altogether remarkable both for design and execution.

MIN. 165

In the foreground Asaph sits in a circular chair, which is placed in the forecourt of a house; before him is a desk with a book of music on it, and three men who stand behind him, sing as he beats time. On the right are the people of Israel gathering manna, and on the left is a vineyard, in which a man and woman are harvesting the vintage. At the top is a view of an open church, with a priest swinging a censer before an altar; on the right musicians blowing trumpets, and on the left a company of people.

*Folio 142a-b. Ps. LXXXII. Psalmus Asaph contra perversos iudices arguens eorum nequitiam et petens hoc super divinam justiciam. (on Folio 142b).* A charming little painting, representing a mediæval court of justice. On a high bench are seated five judges, in different-coloured robes. The centre judge holds a long wand, and over his head is the legend, '*iudex iniquitatis.*' On the lower seat of the bench two scribes are writing the evidence. The culprit stands secured between two gaolers, each holding an arm; and an advocate or accuser pleads before the court with lifted hands. In a little outer chamber is seen Asaph, with his companions.

MIN. 166

*Folio 142b. Ps. LXXXIII. Psalmus Asaph contra quosdam hostes invadentes terram et populum judeorum.* To the right is the city of Jerusalem, with soldiers mounted on the battlements, and bulwarks set against the gates. At a short distance the tents of the enemy are pitched round the city, while two companies of soldiers plant cannon against the walls. Asaph stands at a distance, his eyes and hands uplifted; and behind him his friends kneel in prayer.

MIN. 167



MIN. 168

*Folio 143a. Ps. LXXXIV. Psalmus filiorum Chore exprimens desiderium sanctorum adhuc in valle miserie degencium deveniendi ad gaudium supernorum.* In two compartments. On the left the sons of Corah lift up their hands to the Lord, who appears to them in the heavens. On the right a company of people, with the Pope, the King, and the Emperor in the foreground, kneel in prayer. Above them, in the heavens, is seen the Holy Trinity, surrounded by the heavenly host.

MIN. 169

*Folio 143b. Ps. LXXXV. Psalmus filiorum Chore in quo est gratiarum actio pro redditu captivitatis Babylonice et prophetia de perfecta liberatione per Christum.* On the left the sons of Corah kneel in the landscape; two of them give thanks to God for the return of the Israelites, who are seen, on the right, issuing forth from the city of Babylon, while the third points to the distance, where Christ is seen inviting the redeemed to enter the mansions of heaven.

MIN. 170

*Folio 144a. Ps. LXXXVI. Oratio David pro liberatione sua a persecutione Saul.* David flees from the presence of Saul, who sits on his throne with folded arms, his guards standing by his side.

MIN. 171

*Folio 144b. Ps. LXXXVII. Psalmus filiorum Chore ad litteram de misterio Christi et Ecclesie.* The sons of Corah sit at a table, writing; on a shelf above them are books, in red, blue, and green bindings. Without the chamber is a vision of Christ, in His crucified body, who encloses with His arms an ecclesiastical building to symbolize His love for the Church.

MIN. 172

*Folio 145a. Ps. LXXXVIII. Psalmus Heman deprecantis pro liberatione tribulationis quam populus iudeicus sustinuit in Babyloniam.* Heman, kneeling on a bank, lifts up his hands in prayer to God. In the distance are represented the towers of Babylon.



- Folio 145b.* Ps. LXXXIX. *Psalms David de stabilitate et perpetuitate regni David quod completa est in Christo.* David stands at a lectern, with two choristers, singing the praises of Christ, whom he sees in a vision surrounded by angels. MIN. 173
- Folio 147a.* Ps. xc. *Oratio Moyse ad impetrandum beneficia populo Israel quem eduxit de Egypto.* Moses, holding up the tables of the Law, gives thanks for the deliverance of Israel from the Egyptian captivity. Six people, following Moses, symbolize the children of Israel. MIN. 174
- Folio 147b.* Ps. xci. *Psalms Moyse in quo denunciat multiplex beneficium Dei super populum.* Moses, standing on a hillock, sings the praises and goodness of God towards the Israelites; round him are men, women, and children, gathering the heaven-sent manna into vessels. MIN. 175
- Folio 148a.* Ps. xcii. *Psalms Moyse quem fecit ut cantaretur in die sabbati in memoriam beneficii creationis.* Aaron and four assistants stand at a lectern singing the praises of God, for His goodness in the work of creation. In a second compartment is minutely represented the work of the six days of the creation of the world. MIN. 176
- Folio 148b.* Ps. xciii. *Psalms Moyse de tempore messe cui subjienda sunt regna omnia.* Christ takes possession of the world, symbolically, by placing His cross upon it. Moses, standing before Christ with downcast eyes, resigns his rule to Him. MIN. 177
- Folio 148b.* Ps. xciv. *Psalms Moyse ad revocandum populum Israel a quodam errore currentes in tempore suo.* A minstrel pipes to a party of Israelites, who dance round the golden calf, while hard by is seen a party of revellers seated at table. To the right Moses breaks the tables of the law, in anger, at the sight. MIN. 178
- Folio 149b.* Ps. xcv. *Psalms Moyse ad inducendum filios Israel ad laudem Dei et obedienciam antiquam ingrederentur terram promissionis.* Moses, with lifted arm, points to the heavens, where God is seen in the clouds, and exhorts the people of Israel, who kneel behind him, to the worship of the true God. MIN. 179

- MIN. 180 *Folio 149b. Ps. xcvi. Psalmus iste David est divinarum graciaram actio de reedificatione templi post captivitatem Babilonicam.* In two compartments. On the left is seen David, with a company of priests, giving thanks to God for the setting up of Solomon's temple, the building of which is most ingeniously depicted in the compartment to the right.
- MIN. 181 *Folio 150a. Ps. xcvi. Psalmus David de adventu Christi ad iudicium.* David, kneeling in prayer by his throne, beholds a vision of the last judgment, which is represented in a separate compartment.
- MIN. 182 *Folio 151b. Ps. xcvi. Psalmus David de adventu Christi primo de iudicio.* A large full-page miniature. A cluster of buildings symbolizes the world, whither God the Father sends down His Son (indicated by a child descending from the mouth of the Father through golden rays) to save and redeem it. In the foreground is a cluster of twelve persons, probably intended to represent the twelve tribes of Israel, who wait for the coming of the Lord. On the left is a rocky prison, through the bars of which are seen the spirits of the just awaiting their deliverance with wistful faces.
- MIN. 183 *Folio 152a. Ps. xcix. Psalmus David de adventu Christi primo de iudicio ad iudicandum populum ad divinum cultum.* The interior of a chancel, with a crucifix over the altar, in front of which kneels the congregation; in the stalls are the priests, in surplices. David leaning over a low wall, looks on the scene from a side chapel.
- MIN. 184 *Folio 152b. Ps. c. Psalmus David factus ut cantaretur in oblatione hostie pacifice.* David stands before a lectern, with four youths, who sing from an open book; while a priest, behind whom kneel two assistants, offers a lamb upon the altar.
- MIN. 185 *Folio 152b. Ps. ci. Psalmus David quem fecit quando cognovit se stabilitum in regno.* David seated on his throne; on his right hand stand two aged counsellors, and on his left two youths.

- Folio 153a.* Ps. cii. *Psalms David ad litteram loquitur de anxietate populi Israel expectantis adventum Messie.* David kneels in a landscape, with a company of the people, who lift up their hands and eyes to God in prayer for the coming of the Messiah. MIN. 186
- Folio 154a.* Ps. ciii. *Psalms David iste est quedam laus divina a David composita.* David kneels in a beautifully painted flowery landscape, his left hand lifted up to heaven. MIN. 187
- Folio 154b.* Ps. civ. *Psalms David de eadem materia de qua est prior.* David kneels in a vaulted chamber, the roof of which is spangled with stars. Christ is seen in the heavens through the casement, and divine rays descend from Him upon David. MIN. 188
- Folio 155b.* Ps. cv. *Psalms iste primus inter illos qui dicuntur allatice est quedam mutatio ad divinam laudem sicut et duo sequentes.* David, holding his crown in his left hand, and with his right uplifted, calls upon the high-priest and people, who stand before him, to give thanks to God for His mercies. MIN. 189
- Folio 156b.* Ps. cvi. *Titulus istius Psalmi alleluya, alleluya primo dicitur alleluya pro laude Dei in presenti secundo pro laude in futuro.* David, with a company of the people in the temple, instructs the people in the praises of God. Above their heads are scrolls, with the legend, 'Alleluia.' MIN. 190
- Folio 158a.* Ps. cvii. *Titulus psalmi alleluya et est graciaram actio pro redemptione facta per Christum.* David and the prophets behold, with wonder and admiration, the redemption of the faithful by Christ from the jaws of hell, while the devils fly off in despair. MIN. 191
- Folio 159a.* Ps. cviii. *Psalms David iste est graciaram actio pro victoria ejus contra inimicos.* David, his helmet and battle-axe thrown down by his side, kneels at the head of his army in an exquisitely painted little landscape. The banners which the soldiers carry have on them a harp, as David's armorial bearings. MIN. 192



MIN. 193

*Folio 159b. Ps. cix. Psalmus David de passione Christi quantum ad hoc quod fuit traditus a Juda traditore.* On the left a small flight of steps, with iron balustrade, leads into a room, the interior of which is seen through the open door. David looks out of the window, where he beholds in the courtyard, with prophetic eye, the betrayal of Christ: Judas gives the traitor's kiss to his Master, while Peter has just struck off the ear of Malchus, who lies on the ground appealing to his companions for help.

MIN. 194

*Folio 161b. Ps. cx. Psalmus David de sacerdotio Christi et ejus sacrificio quid eucharistia.* Opposite to the Psalm is a grand full-page painting, in four compartments. In the lower compartment, on the left, David is seen lying on his couch, whence he foresees the great Christian Sacrifice. Above him is depicted the first institution of the Holy Eucharist—Christ seated at table with His disciples, but Judas entering, with bag in hand, makes a thirteenth. On the right, in another compartment, is seen the celebration of the mass. The priest elevates the host, while the congregation (foremost among whom are seen the Pope, a cardinal, and a bishop, and behind them the king and people) bow in adoration. In the upper compartment, on the left, is shown the crucified body of Christ, adored by angels; while on the right Christ bears in His right hand the chalice and host, and in His left hand a globe to symbolize the world saved by His sacrifice.

MIN. 195

*Folio 162a. Ps. cxl. Psalmus David de eucharistiæ efficacia.* An altar, on which stands a chalice, with the host above it. Around it fly the souls of the faithful, tended by angels, who point the way to heaven, which is opened to them by means of this sacrament. On the right David, seated on his throne, foresees this wonder.

MIN. 196

*Folio 162b. Ps. cxlii. Psalmus David in quo ostenditur quot felicitas reddenda est pro omnibus misericordie.* David, seated on his throne, gives directions to his attendant, to relieve the needs of the poor who stand before him, with food and clothes.



*Folio 163a. Ps. cxiii. Iste Psalmus inducit ad laudem Dei ex consideratione sue providencie qua depresso in iuste subleuat ad statum honorum.* On a high feat are placed four men, who represent the princes and rulers; through a window, over their head, God is seen in the heavens, who ordains that the poor and lowly shall be made equal with the great ones of the earth. David stands in front of the high feat, accompanying his psalm with the harp, and at his feet are a number of diminutive people, intended to symbolize the poor and lowly.

MIN. 197

*Folio 163a. Ps. cxiv. In hoc Psalmo inducit psalmista ad dei laudem pro beneficio dato populo Israel in exitu de Egypto.* Moses and Aaron are seen leading the children of Israel through the Red Sea. On the right David stands in the portal of his house, meditating on the great miracle.

MIN. 198

*Folio 164a. Ps. cxv. Psalmus David pro liberatione sua a periculis in persecutione Saule.* David, as a young knight, stands in the middle of a chamber, while two squires fasten on his golden armour, parts of which lie on the floor and benches. Through the window is a curious little view of a street.

MIN. 199

*Folio 164a. Ps. cxvi. Psalmus David de persecutione Absolon pacienter tollerantis pro peccatis suis et graciaram actionum promittentis pro liberatione sua.* In two compartments. On the right David, seated on his throne, mourns the rebellion of Absolon, while his friends endeavour to comfort him. On the left is seen Absolon riding at the head of a troop of mail-clad horsemen.

MIN. 200

*Folio 164b. Ps. cxvii. In hoc Psalmo inducuntur omnis populi ad laudandum Deum.* David, with uplifted hands, exhorts all people to the praise of God. The world is represented by a crowd of people, headed by the Pope, who stands before David, wearing the triple crown.

MIN. 201

MIN. 202

*Folio 164b. Ps. cxviii. In hoc Psalmo inducit David ad laudandum Deum pro liberatione sua a facie Saul et pro edificatione templi quod previdit.* David, standing in a doorway, watches three priests singing psalms before an altar. In a separate compartment, to the right is seen, prophetically, the building of Solomon's Temple. A scaffolding is raised against the building, and at the foot men are engaged in mixing mortar and hewing wood, while on the top of it are the masons at work, trowel in hand.

MIN. 203

*Folio 166b. Ps. cxix. (1.) Alleluja psalmus iste ducat usque ad psalmos graduum et loquitur de beatitudine vie.* On the opposite page is a large full-page painting, representing the ascension of the soul to heaven. This is quaintly represented by a nude figure standing in a sheet, the four corners of which are held up by angels. Heaven opens above, where Christ appears ready to receive the beatified spirit; and on either side angels in golden robes sing to the music of the harp and cytharn, which they bear in their hands.

MIN. 204

*Folio 167a. Ps. cxix. (2.) Hic tractat psalmista de pertinentibus ad beatitudinem qua consistit in operibus misericordie vite active et contemplative.* The active life is represented by a citizen performing an act of mercy in clothing a beggar with his own coat. The contemplative life is symbolized by a congregation in a church listening to a monk who preaches from a pulpit. The whole page is surrounded by a richly ornamented border, with large initial letter B.

MIN. 205

*Folio 167b. Ps. cxix. (3.) Hic removetur secundum impedimentum vite active cujus triplex est impedimentum. s. passionis impulsus virtutis humane defectus et corporis aggravantis pondus de 1° prius dñm est.* On the left is David, seated at a desk in his chamber inditing a psalm; behind him lie numerous books on shelves, and a pretty landscape is seen through the open window. In a second compartment to the right is depicted a sick chamber—one sick man lies in bed, while another is seated in a chair, whom an attendant watches anxiously.

- Folio 167b.* Ps. cxix. (4.) *Hic ponitur tertium impedimentum scilicet pondus corporis animam aggravantis.* In two compartments. On the left David is seated in his chamber in deep meditation. On the right is a man who appears to be in heavy despondency, while a friend on each side endeavours to comfort him, and they lead him towards the Temple of God. MIN. 206
- Folio 168a.* Ps. cxix. (5.) *Hic agitur de tribus prenotis vite active que sunt fides dirigens spes sublevans et caritas stillans: psalmus.* David is seated on his throne, with a book open on a desk before him. Faith, Hope, and Charity, represented by three half-draped female figures, approach him. Faith presents an open book, on which is inscribed '*Credo*;' Hope has scarlet wings, on each of which is inscribed '*Spero*;' Charity holds up a crystal globe, with the inscription '*Amo*.' MIN. 207
- Folio 168a.* Ps. cxix. (6.) *Hic ponitur fides quantum ad ejus constantem confessionem et defectionem: psalmus.* David stands in a church, his crown in his hand, before an altar surmounted by a crucifix; Faith kneels on the step of the altar holding up an open book, in which is inscribed, '*Credo in Deo*.' MIN. 208
- Folio 168b.* Ps. cxix. (7.) *Hic ponitur secundum promotum vite active quod est spes sublevans.* David kneels in an open chamber; before him, outside the chamber, stands Hope, who, with uplifted hand, points to the Heavenly Father, who appears in the heavens; on each of the wings of Hope is inscribed, '*Spero*.' MIN. 209
- Folio 169a.* Ps. cxix. (8.) *Hic agitur de spe prout prevenit ex bono usu liberi arbitrii.* Hope, standing at the door of a church, through which is seen an altar, invites David and three others to enter; over their heads is the legend, '*liberum arbitrium*.' MIN. 210
- Folio 169a.* Ps. cxix. (9.) *Hic ponitur tertium promotum quod est caritatis stimulus.* In two compartments. On the left David stands before an altar, on which is the ark. To the right a man kneels in the landscape; behind him stands Charity, about to strike him with the dart of holy love; she holds in her left hand her crystal glass, with the inscription, '*Amo*.' MIN. 211

- MIN. 212 *Folio 169b. Ps. CXIX. (10.) Hic ponitur stimulatio caritatis ex beneficiis corporis a deo receptis que primus dictum est de beneficiis anime.* David looks out from the window of his house to where Charity kneels in the landscape; she holds up her crystal glass to the Heavenly Father, who appears in the clouds; behind her kneels a man, over whose head is the legend, '*homo quo ad corpus.*'
- MIN. 213 *Folio 170a. Ps. CXIX. (11.) Hic agitur de vita contemplativa et primo de ejus suavitate ex parte contemplativa.* David is seated at a desk covered with books, one of which is open before him. Opposite to him sit three nuns habited in black, but with white head-dresses. They appear to be intended to symbolize contemplation.
- MIN. 214 *Folio 170a. Ps. CXIX. (12.) Hic describitur contemplationis stabilitatis: psalmus.* David, seated on a mule, passes through the gate of a town, on the other side of which stands a female figure [Contemplation], with uplifted hands, in front of the open door of a church, through which is seen an altar.
- MIN. 215 *Folio 170b. Ps. CXIX. (13.) Hic ostenditur bonitas vite contemplative ex parte mundi contemplandi: psalmus.* David, holding an open book, stands in a chamber. In a second compartment Contemplation stands in a landscape before a castle, with eyes raised to heaven, and hands clasped in prayer.
- MIN. 216 *Folio 170b. Ps. CXIX. (14.) Hic ponitur directio contemplationis in prosecutione boni.* In two compartments. On the left David stands in a landscape, one hand raised to his forehead in meditation; at his feet stands an open lantern [Thy Word is a light unto my feet, &c.]. On the right Contemplation falls low before an altar in a church, a book wide open in her hands.
- MIN. 217 *Folio 171a. Ps. CXIX. (15.) Hic excluditur malitia deceptionis erronee doctrine: psalmus.* Three heretics, a monk, and two laymen, are seated at the door of a church, with books open before them, from which they appear to argue; in front of them are three







malo custodiat animā tuam  
dominus. **D**ominus custo  
diat introitum tuum et exitū  
tuum: ex hoc nunc et usq; in  
seculum. **G**loria patri et.



ps iste est orō exultāns in dño p  
edificatione ciuitatis ⁊ tēpli faci  
endor per salamonē filiū tuum.

**E**tatus sum in  
hys que dicta sūt  
michi: in domū

domini ibimus. **S**tantes e  
rant pētes nostri: in atrijs tu  
is iherusalem. **I**herusalē  
que edificatur ut ciuitas: ci  
uis pncipatio eius in idipm.

**I**lluc enim ascenderunt  
tribus tribus domini testimo

nium israel: ad conficendū  
nomini dñi. **Q**uia illic se  
derunt sedes in iudicio. sedes su  
per domum dauid. **R**oga  
te que ad pacem sūt iherusa  
lem: et habundantia dilige  
tibus te. **E**rat pax in iur  
tute tua: et habundantia in  
turribus tuis. **P**ropter fra  
tres meos et proximos meos:  
loquebar pacem de te. **P**rop  
ter domum domini: dei nostri  
quesiui bona tibi. **G**loria pñ



Plalmus iste est oratio pro li  
beratione populi israel ab af  
flictione inducra p antiochū.

**D**e te leuau oculos  
meos: qui habi  
tas in celis. **E**t





dogs, who bark at David as he approaches. Behind the heretics advances Contemplation, with a scourge uplifted to drive them forth from the church.

*Folio 171a-b. Ps. cxix. (16.) Hic concluditur malitia deceptionis erroris formidabilis.* A man representing Error stands before the throne of David and pleads his cause, David and an attendant hold up their hands in horror at his words. In a second compartment Error dares to approach the altar of the Lord, but Contemplation strikes him down with a sword. MIN. 218

*Folio 171b. Ps. cxix. (17.) Hic describitur sublimitas vite contemplative.* David, through a window of his house, beholds Divine Contemplation carried up to heaven by angels; in the golden heaven which opens above God the Father is ready to receive her. MIN. 219

*Folio 172a. Ps. cxix. (18.) Hic scribitur zelus viri contemplative: psalmus.* David, kneeling on the steps of his throne in prayer, receives a white ray of Divine light. In a second compartment Christ, standing on the steps of an altar, takes the hand of Contemplation, who kneels before him: from his mouth issues a scroll, with the legend, '*de sponsa et mihi*,' &c. MIN. 220

*Folio 172a. Ps. cxix. (19.) Hic agitur de sublimitate contemplationis prout queritur ferventi oratione: psalmus.* David, standing in his chamber with his crown in his hand, calls upon God. In a second compartment Christ walks with Contemplation in a church, and instructs her from an open book which she holds in her hands. MIN. 221

*Folio 172b. Ps. cxix. (20.) Hic agitur de altitudine contemplationis prout requiritur humilitate orantis: psalmus.* In two compartments. On the left, David kneels in prayer in his chamber, with open windows. On the right, Contemplation kneels before an altar, surmounted by a crucifix, and repeats her rosary. MIN. 222

- MIN. 223 *Folio 172b. Ps. cxix. (21.) Hic describitur jocunditas annexa vite contemplative : psalmus.* In two compartments. On the left, David sits on his throne, with a book open on his knees, before a doorway, outside which stand four minstrels playing on musical instruments. On the right, Contemplation is enthroned, holding an open book, while below her are four angels who play on the harp, the lute, the cithern, and pipe.
- MIN. 224 *Folio 173a. Ps. cxix. (22.) Hic petitur augmentatio supradictæ jocunditatis.* In two compartments. On the left, David holds up his book of Psalms as an offering to the Lord, who appears in the heavens holding forth to David a consecrated wafer. On the right is seen Contemplation standing at the foot of a ladder, which reaches up to heaven, where God is seen with an angel on each side.
- MIN. 225 *Folio 173b. Ps. cxx. Iste psalmus est oratio pro liberatione populi Israel a captivitate babilonica : et est primus quindecim psalmorum graduum quia sic dicuntur qui solebant cantare in assensu templi ubi erant quindecim gradus.* David, seated on his throne, foresees the return of the Jews from the Babylonish captivity. On the other side of a rock, intended to represent the mountains which separate Judea from Babylon, are seen the children of Israel issuing forth from the gate of the city.
- MIN. 226 *Folio 173b. Ps. cxxi. Psalmus iste sicut precedens est oratio pro redditu populi de captivitate babilonica.* David stands rejoicing with uplifted hands, in the midst of a prettily painted landscape, with buildings which probably represent Jerusalem and Babylon.
- MIN. 227 *Folio 174a. Ps. cxxii. Psalmus iste est oratio exultantis in Domino pro edificatione civitatis et templi faciendorum per Salamone filium tuum.* In two compartments. On the left, three minstrels stand piping, while David gives thanks to God as he foresees the grandeur of the Temple. On the right, the building of the Temple is going on. Solomon and one of his counsellors stand in the foreground, and behind them are seen the masons at work on the scaffold.

- Folio 174a. Ps. cxxiii. Psalmus iste est oratio pro liberatione populi Israel ab afflictione induc[t]a per Antiochum.* In two compartments. On the left, David lifts his hands in prayer to God, whom he beholds in the heavens, imploring the deliverance of the children of Israel from the persecutions of Antiochus, which he foresees. On the right, Antiochus is seen surrounded by soldiers and attendants, to whom he gives orders for the persecution of the Israelites, one of whom is being boiled in a large cauldron, a soldier blowing the fire with a pair of bellows, and at a short distance an executioner stirs the fire round a man who is tied to a stake. MIN. 228
- Folio 174b. Ps. cxxiv. Psalmus quem fecit David gracias agens pro liberatione sua a philistis.* In two compartments. On the left, David sings before the people a psalm of thanksgiving for his deliverance, in his youth, from Goliath. On the right is seen the army of the Philistines, with Goliath at their head. MIN. 229
- Folio 174b. Ps. cxxv. Psalmus iste intelligitur de Jherusalem spirituali in qua per fidem Christi habitant christiani.* In two compartments. On the left, David is seated in his study with his books around and above him, while he writes at a desk. On the right is the chancel of a church, with a crucifix above the altar, around which kneel the priests and people. MIN. 230
- Folio 175a. Ps. cxxvi. Psalmus iste loquitur de redditu populi Israel de babilonica captivitate.* In two compartments. On the left, David stands at a lectern singing this psalm. On the right is seen a party of Israelites journeying home from Babylon, with their wallets slung over their shoulders. MIN. 231
- Folio 175a-b. Ps. cxxvii. Psalmus Salamonis de edificatione domus domini.* David, seated on his throne, foresees the completion of the Temple. In a second compartment, on the right, the youthful Solomon, with attendants behind him and an Italian greyhound at his feet, points with a wand to the Temple of God finished and complete. MIN. 232

MIN. 233

*Folio 175b. Ps. cxxviii. Psalmus iste est invitatio ad timorem promittendo prosperitatem timentes Deum.* In two compartments. On the left, David in his chamber (in which is seen his bed with red coverlid and green curtains) sings the Psalm from a book which he holds open in his hands. On the right, Christ preaches to a crowd of people, who kneel before him, some of them monks with shaven crowns.

MIN. 234

*Folio 175b. Ps. cxxix. Psalmus iste est gratiarum actio pro liberatione populi Israel a persecutione Saul.* David stands in the midst, giving thanks to God, while the people of Israel kneel round him, with hands clasped in prayer.

MIN. 235

*Folio 176a. Ps. cxxx. Psalmus iste est oratio pro liberatione populi a miseria captivitate babilonis.* David kneels before an open window with hands stretched out in prayer. On the right the captivity of Babylon is symbolized by three prison-houses, where the people look through the iron bars, and by two sets of stocks; in one of them two men sit under a pent-house covering, the other is placed in the open.

MIN. 236

*Folio 176b. Ps. cxxxi. In hoc psalmo David proponit coram Domino meritum vite sue non ad iactatam sed potius ad gratiam impetrandi.* A very pretty interior, showing a bed-chamber of the 15th century. David kneels in the centre, giving thanks to God.

MIN. 237

*Folio 176b. Ps. cxxxii. In hoc psalmo fecit David mentionem de edificatione templi et de promissione sibi facta de successione regni in filiis ejus.* David stands before a couch, on which lies his father Jesse, out of whose loins rises up the stem which bears the generation of the kings. In the centre is a delicately-painted little figure of the Blessed Virgin in white robes, and above her Christ crowns the whole.

MIN. 238

*Folio 177a. Ps. cxxxiii. Psalmus David in quo loquitur de unitate populi per caritatem sub cultu unius Dei.* David, seated on his throne, foresees the unity of the Church, which is figured in a



second compartment by a company of laymen and monks on their knees praising God, while they are ringed round by angels joined hand in hand, the Almighty appearing in the clouds above.

*Folio 177b. Ps. cxxxiv. Psalmus iste est invitatio sacerdotum et levitarum ad laudandum Deum.* On the right kneel the priests, and on the left the Levites, praising God, who is seen in the clouds with a choir of angels. MIN. 239

*Folio 177b. Ps. cxxxv. Iste psalmus est invitatio in generali et spirituali ad laudandum Deum.* In two compartments. On the left David is seen entering the Temple, while two priests sing the praises of God standing before the ark. On the right is a very pretty representation of the interior of a church, with a crucifix over the altar. In the choir-stalls are surpliced monks, and in front of the altar kneel the people. MIN. 240

*Folio 178a. Ps. cxxxvi. Alleluya psalmus iste sicut precedens est invitatio ad laudem Dei.* David bare-headed, with his crown in one hand and the other lifted towards heaven, exhorts a company of people, who kneel before him, headed by a monk and a priest, to give thanks to the Almighty. MIN. 241

*Folio 178b. Ps. cxxxvii. Psalmus iste loquitur lamentando de templi destructione et de captivitate babilonica.* David, sitting in a little alcove, foresees the destruction of Solomon's temple, which is pictured as being effected by four soldiers with crowbars and sledge-hammers. In the distance are seen the people of Israel sitting and weeping by the waters of Babylon. MIN. 242

*Folio 179a. Ps. cxxxviii. Psalmus David gracias agentis de liberatione sua a persecutione Absolon quando venit ad templum Domini ad orandum.* David kneels, with hands clasped in prayer, before the altar of the Lord. Outside is seen Absolon mounted on a mule, followed by a company of horse soldiers in armour. MIN. 243

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| MIN. 244 | <i>Folio 179b. Ps. cxxxix. Psalmus iste est assurrectio ad confessionem divine, laudis et consideratione eminencie divine. David stands on a mountain with head uncovered. The Almighty appears to him in the heavens seated on his throne and surrounded by angels.</i>  |
| MIN. 245 | <i>Folio 180a. Ps. cxl. Psalmus David cum esset in persecutione Saulis petentis ab eodem penitus liberari. Saul, seated on his throne, confers with his captains. At a distance is seen David kneeling on the pinnacle of a hill, clad in golden armour, and lifting up his hands in prayer.</i>                                      |
| MIN. 246 | <i>Folio 180b. Ps. cxli. Psalmus David orantis Deum ut de celo non peccaret in lingua. David kneels in prayer in the midst of a prettily-painted landscape, his right hand placed on his mouth.</i>   |
| MIN. 247 | <i>Folio 181a. Ps. cxlii. Oratio David latitantis in spelunca pro timore inimicorum suorum. David hides himself in the cave of a rock, on the other side of which is seen a company of horsemen clad in full armour and carrying spears, who search for him.</i>  |
| MIN. 248 | <i>Folio 181b. Ps. cxliii. Oratio David pro liberatione sua quando persequeretur eum Absolon. In two compartments. On the left David kneels within the walls of the city in prayer. On the right Absolon hangs by his hair in one of the trees of a thick wood, a spear thrust through his body betwixt the joints of his armour.</i> |
| MIN. 249 | <i>Folio 182a. Ps. cxliv. Psalmus David quando erat pugnatiuus contra Goliath. David, habited as a shepherd, kneels in prayer; by his side are the five smooth stones and the sling. To the right stands the huge figure of Goliath at the head of the army of the Philistines, with a formidable weapon in his hand.</i>             |
| MIN. 250 | <i>Folio 182b. Ps. cxlv. Psalmus David quem fecit ad laudem Dei cum cantice sua exultatione. David, with six choristers, stands at a lectern before an altar singing the praises of God.</i>  |

- Folio 183a.* Ps. CXLVI. *Psalms iste ostendit quod non in hominibus sed in Deo est confitendum.* David, kneeling in an open landscape, with hands clasped in prayer, gives thanks to God, who appears to him in the heavens. MIN. 251
- Folio 183b.* Ps. CXLVII. *Psalms iste est quedam invitatio ad laudandum Deum.* David calls upon a crowd of Israelites, who stand before him, to praise the Lord for all His mercies bestowed upon them. MIN. 252
- Folio 184a.* Ps. CXLVII. (Pt. 2). *Psalms iste loquitur de edificatione spiritualis Iherusalem.* David, with a white wand in his hand, appears to be about to enter the Spiritual Jerusalem by a draw-bridge, which is let down in front of him. On the battlements stand angels ready to receive him. MIN. 253
- Folio 184a.* Ps. CXLVIII. *Psalms iste est invitatio omnium creaturarum ad laudandum.* David, holding his royal sceptre, calls on all creation to join in singing the praises of the Almighty. The fish put their heads out of the water, the birds fly over them; at David's feet lies an extraordinary dragon; the moon, the stars, and the sun are figured in the heavens; and all join with man in giving thanks to God. MIN. 254
- Folio 184b.* Ps. CXLIX. *Psalms iste est laus facta pro victoria quam habet.* David, seated in a quaintly designed little room, sings the praises of God upon the harp. On the right Christ seated on a rainbow, judges the world; beneath Him hell-mouth gapes wide, and the wicked are thrust into it by devils; above Him, on His right hand, the blessed are brought to Him under the guardianship of angels; and close to Him are the saints and patriarchs, who sit with Him in judgment. MIN. 255
- Folio 185a.* Ps. CL. *Psalms iste est quedam invitatio ad laudem Dei.* David calls upon the people, who kneel in an open landscape, to sing the praises of their Maker, a vision of Whom he points to in the heavens. MIN. 256

- MIN. 257 *Folio 185a. Canticum Yfaye gracias agentis Deo pro beneficio incarnationis.* Ifaiah kneels in prayer on the steps of the Temple, through an inner door of which is seen the altar of the Lord. In a second compartment is depicted the Nativity of Christ.
- MIN. 258 *Folio 185b. Canticum Ezechie gracias agentis Deo pro sua sanatione.* This is an exquisite little mediæval interior. Hezekiah kneels in his chamber, giving thanks to God for his restoration to health; behind him are two attendants, one holding his crown and the other his cloak; hard by one of his friends is conversing with a physician, while another doctor is taking his departure through a half-open door. By the side of Hezekiah is a side-board, with viands on it; and through a doorway, at the end of the room, is seen a bedchamber, most carefully painted in excellent perspective.
- MIN. 259 *Folio 186a. Canticum Anne matris Samuelis exultans in Domino pro filio sibi a Deo concessio.* The mother of the infant Samuel offers him to God, kneeling on the step of the altar. By their side stands Eli, accompanied by another priest.
- MIN. 260 *Folio 186b. Canticum Moyfi post transitum maris rubri et Egyptorum submersione.* On the right the Israelites are seen just arrived on dry ground, while the waters of the Red Sea (which is here painted in its true colour) have overwhelmed the Egyptians, who are seen struggling in the waves; in the midst Pharaoh is seen through the window of a richly decorated carriage.
- MIN. 261 *Folio 187a. Canticum Abacuch prophetantis de destructione babilonis.* In two compartments. On the left is seen Habacuc carrying in his hand an iron vessel. On the right a party of soldiers are engaged in destroying the walls and buildings of Babylon with sledge-hammers.



*Folio 188a. Canticum Moyfi exhortantis populum ad perseverandum in mandatis Dei.* Moses displays to the people the Ten Commandments traced on stone by the finger of the Almighty. MIN. 262

*Folio 189b. Canticum Sanctorum Augustini et Ambrosii quando Augustinus baptisma suscepit.* S. Augustine stands in a large font, while S. Ambrose performs the ceremony of baptism, a monk standing behind him holds his mitre. On the right is a party of laymen looking on. MIN. 263

*Folio 190a. Ymnus trium puerorum quem cantabunt in camino ignis.* In the centre is a curiously built furnace, two storeys high, the upper of which just contains the three children, who, while the fire and smoke curl round them, are seen singing the praises of God. On the right stands Nebuchadnezzar with his courtiers, who hold up their hands in astonishment at the sight of the men charged with tending the furnace being struck down to the ground by the fierceness of the fire. MIN. 264

*Folio 190b. Canticum Zacharie post nativitatem Johannis filii-sui.* In two compartments. On the left, S. Anne presents the child to Zacharias, from whose mouth issues a scroll with the name of John on it. On the right, Zacharias stands at the altar of the Lord, singing the Psalm, 'Blessed be the Lord God of Israel.' MIN. 265

*Folio 191a. Canticum beate Virginis Marie.* The meeting of S. Mary and S. Elizabeth in an open landscape. At the end of a walk is seen Zacharias coming out of his house. MIN. 266

*Folio 191b. Canticum Symeonis recipientis Christum infantem in templo.* The Blessed Virgin presents the infant Christ to Symeon, who receives Him before the altar in a piece of yellow drapery. In the background stands S. Joseph, with the offering of doves in a basket. MIN. 267

MIN. 268

*Folio 191b. Symbolum ecclesie factum in consilio niceni cronice dicunt quod Athanasius illud composuit.* Athanasius stands before an altar in the midst of an assembly of the faithful, displaying an open book, on which is inscribed the beginning of the Athanasian Creed. The whole church is symbolized by the company which kneels before the altar, including the Pope, a cardinal, a bishop, a Dominican monk, clergy, &c.

SUCH is this remarkable and sumptuous volume, which there is every reason to believe was written and illuminated for William Herbert, first Earl of Pembroke, about the year 1420.\* There can be no exact certainty of this, but that it belonged to his grandson is beyond all question, as will presently appear. It is also evident, from the entries on the margin of the calendar, that the owner of the volume was a stout adherent of the Yorkists, as all the battles chronicled there are Lancastrian defeats, and this would well agree with the ownership of the Earl of Pembroke, who was a devoted adherent of the cause of the Duke of York and his sons, afterwards Edward IV. and Richard III. He was beheaded by the Lancastrians, on the day following his defeat at Banbury, July 27th, 1469.

That in the middle of the sixteenth century, the book was in the hands of the grandson of this first Earl is abundantly shown by the additions he has made to it at the beginning and end.

At the beginning are inserted twenty leaves of vellum, on the first of which is emblazoned the coat-of-arms of William Herbert, Earl of Pembroke, who was made Knight of the Garter, in 1548, in recognition of the services rendered by him to King Henry VIII., who left him one of the executors of his will, and one of the guardians and councillors to his son, Edward IV. This coat-of-arms is an exact counterpart of the Garter-plate still preserved at the Heralds' College.

\* In the opinion of one of the most competent living authorities on such matters, the whole work was executed in England.

On the following leaf is a full-length portrait of the Earl, kneeling at a *prie-dieu* before an altar, clad in silver armour. The interior is probably that of the old chapel at Wilton. On the *prie-dieu* is a book, on the open page of which is inscribed the beginning of the *Te Deum*. A pair of candlesticks and a crucifix are seen on the altar.

The eighteen leaves which follow this miniature are occupied with prayers in Latin. These appear to have been written in the time of Philip and Mary, as at page 16 we find the following prayer in English:—

*‘God have mercy on al christen sowles. Amen.*

*‘God saue the Kynge and Quene and bringe us to the blisse that neuer shall haue ending. Amen.’*

The fifteen additional leaves bound up at the end of the volume contain prayers in English, written in a bold Gothic character of the 16th century, and the first page has an illuminated border. These prayers were printed in 1545 under the following title:—

*‘Prayers or Medytacions, wherein the mynd is stirred paciently to suffre all afflictions here, to set at nought the vayne prosperitee of this worlde, and alwaie to longe for the euerlastynge felicittee. Collected out of holy woorkes by the most virtuous and graciouse Princeesse Katherine quene of Englande, France and Ireland. Anno dñi 1545.’*

But the last prayer, ‘When ye enter Battayle,’ makes it most improbable that the writer was a woman, and many of the expressions used throughout certainly point to a male authorship. The fervour and earnestness of the prayers, and the vigour of the language, are alike remarkable; and the old printed copies are of such extreme rarity that it is thought worth while to print the work at full, as it is found in this MS.

The sister of Queen Catherine Parr was first wife to William Herbert, Earl of Pembroke, and this at once establishes a connection between these prayers and their reputed author. It is by no means improbable that the Queen wrote them specially for the use of her brother-in-law.

## P R A Y E R S.

MOST benigne Lord Jesu grant me thy grace that it may alway worke in me and perseuer with me unto the Ende.

Graunt me that I may ever desyre and will that, which is most pleasaunt and most acceptable to the. Thy wyll be my wil and my wyll be to folowe alway thy wyll.

Let there be alway in me one wyll, and one desyre with the, and that I have no desyre to wyll, or not to wyll but as thou wilt.

Lord thou knowest what thing is moste profitable, and most expedient for me.

Geve me therefore what thou wilt, as much as thou wilt and whan thou wilt.

Do with me what thou wilt, as it shal pleas the, and as shall be most to thyne honor.

Put me where thou wilt and freely doe with me in al thing after thy wyll.

Thy creature I am and in thy handes, leade and turne me whear thou wilt.

Lo I am thy seruant ready to all thinges that thou commandest, for I desyre not to liue to myselfe, but to the Lorde Jesu, I praye the graunt me grace that I neuer sett my herte on the thyngs of this worlde, but that all worldly and carnal affections maye utterly dye and be mortified in me.

Graunt me aboue al thinges, that I may rest in thee, and fully quyet and pacifie my hart in thee.

For thou Lorde, art the veray true peace of harte, and the perfect rest of the soule: and without thee, all thinges be grevous and unquiet.

My lorde Jesu, I beseeche thee, be with me in euery place, and at all tymes and leat it be to me a speciall solace, gladly for thy loue to lacke all worldly solace.

And if thou withdraw thy comforte from me at any tyme, kepe



me O lorde from feparacion, and make me paciently to abyde thy will and ordinance.

O lorde Jefu, thy iudgements be rightuous, and thy prouydence is muche better for me, than all that I can imagine or deuyfe.

Wherefore doe with me in all thinges as it fhall please thee.

For it may not be but well, all that thou doeft.

If thou wilt that I be in light, be thou blessed : if thou wilt that I be in darknes be thou alfo blessed.

If thou vouchefafe to comforte me, be thou highly blessed : if thou wilt I liue in troble and without comfort be thou likewise euer blessed.

Lord, geue me grace gladly to fuffre what fo euer thou wilt fhall fall upon me, and paciently to take at thy hande good & badde, bitter and fwete, ioye and forowe : and for all thinges that fhall befalle vnto me hertely to thanke thee.

Kepe me (Lord) from fynne, and I fhall than neither drede death, nor hell.

O what thankes ought I to gyue vnto thee, whiche hafte fuffred the greuous death of the Crosse, to delyuer me from my fynnes, and to obtaine euerlafting life for me.

Thou gaueft vs moft perfect example of pacience : fulfillynge and obeying the will of thy father euen to the death.

Make me wretched fynner, obediently to vse myfelf after thy wyll in all thinges and paciently to beare the burdyne of this corruptible lyfe.

For though this lyfe be tedious, and as an heuy burdeine to my foule : yet neuertheleffe thorough thy grace and by example of thee it is nowe made muche more eafy and comfortable than it was before thy incarnation and paffion.

Thy holy life is our way to thee, and by folowyng of thee, we walke to thee that art our heade and Sauour : And yet except thou haddest gone before, and fhewed us the way to euerlafting life, who would endeuor himfelfe to folowe the : feynge we be yet fo flowe and dulle hauinge the light of thy blifed example and holy doctrine, to leade and direct us.

O lorde Jefu, make that poffible by grace, that is to me impoffible by nature.

Thou knoweft well that I maye little fuffre, and that I am anone caft downe and overthrowne with a litle aduerfitie: wherefore I befeche thee O Lorde to ftrengthen me with thy Spirite that I may willingly fuffre for thy fake al maner of trouble and affliction. Lord I will knowlage unto thee, all myne unrightuoufneffe, and I will confeffe to thee all the unftableneffe of my heart.

Oftentimes a veray litle thing troubleth me fore, and maketh me dulle and flowe to ferue thee.

And fomytyme I purpofe to ftande ftonglie, but whan a little trouble cometh, it is to me great anguifh and greife, and of a right littell thinge rifeth a greuouſ temptation to me.

Yea whan I thinke myfelfe to be fure and ftongre, and that (as it ſemeth) I have the upper hande: ſodenly I feele myfelfe ready to fall with a little blaſt of temptation.

Beholde therefore good lorde, my wekeneffe, and confider my fraileneffe, beſt knowne to thee.

Haue mercy on me, and deliuer me from all iniquitie and ſynne, that I be not entangled therewith.

Oftentymes it grieueth me fore and in maner confoundeth me, that I am ſo unſtable, ſo weake and ſo fraile in reſiſting ſynfull motions.

Which although they drawe me not alway to conſent, yet neuertheleſſe their affault be veray greuouſ unto me.

And it is tedious to me to liue in ſuch battayle, albeit I perceiue, that ſuch battaile is not unprofitable unto me.

For thereby I knowe the better myfelfe, and mine owne infirmities, and that I muſt ſeke helpe only at thy handes.

O lorde god of Iſrael, the louer of all faythfull ſoules vouchſafe to beholde the laboure and ſorow of me thy poore creature.

Aſſiſt me in all thinges with thy grace, and ſo ſtrengthen me with thy heuenly ſtrength, that neither my cruell ennemy the fiende, neither my wretched fleſſhe (which is not yet ſubiecte to the ſpirit) haue victory or dominion ouer me.

Oh what a life may this be called wher no trouble nor miserie lacketh: wher euery place is full of snares of mortal ennemyes.

For one trouble or temptacion ouerpasse, another cometh by and by, and the first conflict yet durynge, a newe battaile sodenly ariseth.

Wherefore Lorde Jesu, I praye thee geue me the grace to rest in thee aboue all thinges and to quiete me in thee aboue all creatures, aboue all glorie and honour, aboue all dignitie and power, aboue all cunningg and policie, aboue all health & beautie, aboue all riches & treasure, aboue all ioye and pleasure, aboue all fame and praise, aboue all mirthe and consolacion that mans heart may take or feelee besides thee.

For thou lorde god art beste, most wise, moste highe, moste mightie, most sufficient, and most full of all goodnes, most swete, and moste comfortable, most faire, most louing, most noble, most glorious, in whom all goodnes most perfectly is.

And therefore whatsoeuer I have beside thee it is nothing to me: for my herte may not reste, ne fully be pacified but only in thee.

O Lorde Jesu, most louyng spouse, who shall giue me wyngs of perfect loue, that I may flie up from these worldly miseries and rest in thee.

O whan shall I ascende to thee and see and feelee how sweet thou art.

Whan shall I wholly gather myselfe in thee, so perfectly that I shall not for thy loue feelee myselfe but thee only aboue myselfe and aboue all worldly thinges that thou mayst vouchesafe to visite me in such wise as thou doest visite thy most faithful louers.

Now I often morne and complayne of the miseries of this life, and with sorowe and great heuiness suffre them.

For many things happen dailie to me, which oftentimes trouble me, make me heauy, and darken myne understanding.

They hindre me greatly, and put my mynde from thee, and so encumbre me manye waies, that I cannot freely and clerely desyer thee, ne haue thy swete consolacions, which with thy blessed saintes be alwaie present.

I beseeche thee, Lorde Jesu, that the fighting and inwarde desires of my harte may moue and incline thee to here me.

O Jesu, kinge of euerlastinge glorie, the ioye and comfort of all christen people, that are wandring as pilgrimes in the wildernesse of this worlde: my herte crieth to thee by still desires, and my silence speaketh unto thee and faith: how long tarieth my lorde god to come to me?

Come O lorde, and visite me, for without thee I haue no true ioye, without thee my soul is heuye and sadde. I am in prison and bounden with fetters of sorowe, till thou O lorde, with thy gracious prefence vouchsafe to visite me and bringe me againe to libertee and ioye of spirit, and to shewe thy favourable countenance unto me.

Open my heart Lorde, that I maye beholde thy lawes, and teache me to walke in thy commandment.

Make me to knowe and folowe thy will, and to haue alwayes in my remembraunce thy manyfolde benefitts, that I may yelde dewe thanks to thee for them.

But I knowledge and confesse for troth that I am not able to geue thee condigne thanks for the least benefite that thou haste geuen me.

O Lorde, all giftes and vertues that any man hath in body or foule, naturall or supernaturall, be thy giftes and come of thee, and not of ourselfe, and they declare the greate riches of thy mercy and goodnes.

And though some haue more giftes than other, yet they all procede from thee, and without thee the least cannot be hadde.

O Lorde, I accoumt it a great benefite, not to haue many worldly giftes wherby the laud and praise of men mighte blinde my foule and deceiue me.

Lord, I know that no man ought to be abashed or miscontent, that he is in a lowe estate in this world, and lacketh the pleasures of this life: but rather to be gladde and rejoyce thereat.

For so muche as thou hast chosyn the pore and meke persons and such as are despised in the worlde, to be thy seruaunts and familiar frendes.

Witnesse be thy blessed apostelles, whom thou madeest chiefe



pastours and spirituall gouernours of thy flocke, which departed from the counsaile of the Jewes, reioycing that they were counted worthye to suffre rebuke for thy name.

Even so, O Lorde, graunt that I thy seruauant, maye be as well contente to be taken as the least, as other bee to be greatest, and that I be as well pleased, to be in the lowest place, as in the highest, and as glad to be of no reputacion, in the worlde for thy sake as other are to be noble and famous.

Lorde it is the worke of a perfecte man, neuer to sequester his minde from thee and amonge many worldely cares to goe without care : not after the maner of an ydle or a dissolute personne, but by the prerogatiue of a free mynde, alwaye myndyng heauenly thinges, and not leanyng by inordinate affection to any creature.

I beseeche thee therefore my lorde Jesu kepe me from the superfluous cares of this worlde, that I be not unquieted with bodilie necessities ne that I be not taken with the voluptuous pleasures of the worlde ne of the fleshe.

Preserue me from all things which hindre my souls health that I be not ouerthrowen with them.

O Lorde god, which art swetenesse unspeakable, tourne into bitternesse to me all worldly and fleshly delights, whiche mought drawe me from the loue of eternall thinges, to the love of shorte and vile pleasures.

Leat not fleshe and bloud ouercome me, ne yet the worlde with his vainglorie deceiue me, nor the feinde with his manifolde craftes supplant me: but geue me ghostly strength in resisting them, pacience in suffering them and constance in perseveryng to the ende.

Geue me for all worldly delectations the most swete consolation of thy holy spirite and for all fleshely loue, indue my soule with feruent loue of thee.

Make me stronge inwardely in my soule and cast owt thereof all unprofitable cares of this worlde, that I be not ledde by vnstable desyres of erthelye thinges, but that I may repute al things in this worlde (as they be) transitorie and soone vanishyng awaye, and myselfe also with them drawyng towarde myne ende.

For nothing vnder the sonne may long abyde but al is vanitie and affliction of spirit.

Geue me lord therefore heuenly wysedome, that I may lerne to feke and find thee and aboue all thinges to loue thee.

Geue me grace, to withdrawe me from them that flatter me, and paciently to suffre them that vniustly greue me.

Lord, whan temptacion or tribulacion cometh vouchesafe to succor me, that all may tourne to my gostely comfort, and paciently to suffre, and alwaye to saie, Thy name be blessed.

Lorde, trouble is now at hande, I am not well but I am greatly vexed with this present affliction. O most glorious father, what shall I dooe? anguishe and trouble are on euery syde, helpe nowe I beseeche thee in this houre: thou shalt be lauded and praised, whan I am perfectly made meke before thee, and when I am clerely deliuered by thee.

Maie it therefore pleas thee to deliuer me: for what maie I most fynfull wretche dooe? or whither mai I goe for succor but to thee?

Geue me pacience nowe at this tyme in all my troubles, helpe me, lord god, & I shall not feare ne dreade, what troubles soeuer fall upon me.

And nowe, what shall I saie but that thy will be doen in me? I have deserued to be troubled and greued: and therfore it behoueth that I suffre as longe as it pleaseth thee.

But would to god that I might suffre gladly, tyll the furious tempests were ouerpassed, and that quietnesse of heart might come againe.

Thy mightie hand Lorde, is stronge enoughe to take this trouble from me, & to assuage the cruell assaultes therof, that I be not ouercome with them, as thou hast oftentimes doen, before this tyme, that whan I am clerely delivered by thee, I may with gladnesse saie: the right hande of him that is highest hath made this chaunge.

Lorde graunt me thy singuler grace, that I may come thither, whear no creature shall leat me ne kepe me from the perfect beholdinge of thee.

For as longe as any transitorie thing kepeth me backe, or hath rule in me, I maye not frely ascende to thee.

O lorde, without thee nothing may longe delite or please: for if anything shoulde be lykinge and sauory, it must be through helpe of thy grace, seasoned with the spice of thy wisdom.

O euerlastyng light farre passing all things, fende downe the beames of thy brightnes from aboue and purifie and lighten the inward partes of my heart.

Quicken my soule and all the powers thereof, that it may cleaue fast, and be ioyned to thee in ioyefull gladnesse of gostly rauyshinges.

O, whan shall that blessed houre come, that thou shalt visite me, and gladden me with thy blessed presence, whan thou shalt be to me all in all: veraily vntyll that time come, there can be no perfect ioy in me. But alas, myne old man, that is my carnal affections, liue still in me and are not crucified, nor perfectly dead. For yet striueth the fleshe against the spirit and moueth great battaile inwardly against me, and suffereth not thy kingdome of my soule to lyue in peace.

But thou, good lorde, that hast the lordship ouer all, and power of the sea, to assuage the rages and surges of the same, arise and helpe me, destroye the power of myne ennemies, which alwaies make battaile against me, shewe forthe the greatnesse of thy goodness: and leat the power of thy right hande be glorified in me. For there is to me none other hope nor refuge but in thee only, my Lorde, my God, to thee be honor, and glorie euerlastinge.

O lorde, graunt me, that I may wholly resigne myselfe to thee and in all things to forsake myselfe and patiently to beare my crosse, and to folowe thee.

O lorde, what is man that thou vouchsafest to haue mynde of hym, and to visite him?

Thou art alwaie one, alwaie good, alwaie righteous and holy, iustly and blessedly disposing al thinges after thy wisdom.

But I am a wretche and of myselfe alway ready and prone to euill and do neuer abyde in one state, but many tymes do varye and change.

Neuerthelesse it shall be better with me whan it shall please thee, for thou, O lorde, only art he that maist helpe me, and thou maist so confirme and stablishe me that my hart shall not be chaunged from thee, but be fuerly fixed and finally rest in thee.

I am nothing els of myselfe but vanitie before thee, an vnconstante creature and a feeble: and therefore, wherfore maye I rightfully glory: or why should I loke to be magnified?

Whoso pleaseth hymselfe without thee displeaseth thee: and he that delighteth in mans praifings loseth the true praise before thee.

The true praise is to be praised of thee and the true ioye is to reioyce in thee.

Wherfore, thy name (O lorde) be praised, and not myne. Thy workes be magnified and not myne, and thy goodnes be alwaies lauded and blessed.

Thou art my glorye and the ioy of my herte, in thee shall I glory and reioyce, and not in myselfe, nor in any worldly honour or dignitie which to thy eternall glorie compared, is but a shadowe and veray vanytie.

O lorde we liue here in great darkenes, and are sone deceiued with the vanities of this worlde, and are sone griued with a littell trouble: yet yf I could beholde myselfe well, I shold plainly see, that what trouble soeuer I have suffered, it hath iustly comen uppon me, because I haue often synned and greuously offended thee.

To me therfore confusion and despite is due: but to thee, laude, honour, and glory.

Lorde, sende me helpe in my troubles for mannes helpe is little worthe.

How often haue I been dispoyned, whear I thought I should haue founde it whereas I least thought?

Wherfore it is a vayne thinge, to trust in man: for the true trust and health of man is only in thee.

Blessed be thou Lorde therfore in all things that happeneth vnto vs: for we be weake and unstable, soone deceiued and sone chaunged from one thinge to another.

O Lorde god, moste righteous iudge, stronge and pacient which



knowest the frailtee and malice of man, be thou my whole strength and comfort in all necessities: for myne owne conscience (lorde) suffiseth not.

Wherefore to thy mercy I doe appeale feinge no man may bee iustified, ne appere righteous in thy sight, if thou examyne hym after thy iustice.

O blessed mansion of thy heauenly citie: O most clereft daie of eternitie, whom the night may neuer darken.

This is the daie alwaye clere and mery, alwaye sure and neuer changing his estate.

Wolde to God this daie might shortly appere and shyne vpon vs and that these worldly fantasies were at an ende.

This daie shyneth clerely to thy saincts in heauen with euerlastyng brightnesse, but to us pilgrimes in earth, it shyneth obscurely and as through a mirrour or glasse.

The heauenly cytefins knowe, howe ioyous this daie is: but we outlawes, the children of Eue weepe and waile the bitter tediousnesse of our daie, that is of this present lyfe shorte and euill, full of forowe and anguyshe.

Where man is oftentimes defiled with synne, encumbred with affliction, inquieted with troubles, lapped in cares, busied with vanities, blinded with errours, ouercharged with labours, vexed with temptacions, ouercome with vaine delights and pleasures of the worlde, and grievously tormented with penurie and neede.

O when shall the ende come of all these miseries?

When shall I be clerely delivered from the bondage of synne?

When shall I (Lorde) haue only mynde on thee, and fully be glad and mery in thee?

When shall I be free without letting and bee in perfect libertie without greefe of bodie and soule?

When shall I have peace without trouble? peace within and without? and on euery syde stedfast and sure?

O Lorde Jesu, whan shall I stande and beholde thee? and haue full sight and contemplacion of thy glorye?

Whan shalt thou be to me all in all? and whan shall I be with thee in thy kingdome, that thou hast ordeyned for thine elect people from the begynnyng?

I am lefte here and an outlawe, in the lande of mine ennemyes, wher dailie be battailes and great misffortunes.

Comforte myne exile, asswage my sorowe, for my desyre is to be with thee.

It is to me an unpleasante burdeine what pleasure foeuer the worlde offereth me here.

I desire to have inward fruition in thee, but I cannot attain thereto.

I couete to cleave fast to heauenly things, but worldly affections plucke my mynde downewarde.

I would subdue all euill affections, but they dailie rebell and ryse againste me, and will not be subiect unto my spirite.

Thus I wretched creature, fight in myselfe and am greuouse to myselfe whyle my spirite desireth to be upwarde, and contrarie, my fleshe draweth me downewarde.

O what suffre I inwardly? I goe aboute to mynde heauenly thyngs, and streight a greate raable of worldely thoughts ruffhe into my soule.

Therefore lorde, be not longe awaye, ne depart not in thy wrath from me.

Sende me the light of thy grace, destroy in me all carnall defyers.

Sende forth the hotte flames of thy loue to bourne and consume the cloudy fantasies of my mynde.

Gather, O lorde my wyttes and the powers of my soule together in thee, and make me to dispise all worldly things and by thy grace strongly to resiste and ouercome all mocions and occasions of sinne.

Helpe me thou euerlasting trouthe, that no worldely gyle nor vanitee hereafter haue power to deceiue me. Come also thou heauenly sweetnes and let all bitternes of synne flee farre from me.

Pardon me, and forgeue me, as oft as in my praier my mynde

is not fuerly fixed on thee. For many tymes I am not ther wher I stande or syt : but rather there whither my thoughtes carie me:

For there I am wher my thought is, and there as customably is my thought, there is that I loue.

And that oftentymes cometh into my mynde, that by custome pleaseth me best, and that delighteth me most to thinke vpon.

Accordingely as thou doest saie in the gospel, Whereas a mans treasure is, there is his herte.

Wherefore if I loue heauen, I speake gladly therof, and of such things as be of god, and of that that apperteineth to his honour, and to the glorifynge of his holy name.

And if I loue this worlde, I loue to talke of worldly things and I ioye anone in worldly felicitye, and sorowe and lament sone for worldly aduersitee.

If I loue the fleshe, I imagine oftentymes that that pleaseth the fleshe.

If I love my soule, I delight much to speake and to here of things that be for my soules health.

And whatsoeuer I loue, of that I gladly here and speake and beare the images of them styll in my mynde.

Blessed is that man, that for the loue of the Lorde, setteth not by the pleasures of this worlde and lerneth truly to ouercome himselfe, and with the feruour of spirit crucifieth his fleshe, so that in a clene and pure conscience he may offre his praiers to thee and be accepted to haue companie of thy blessed angelles, all earthly thinges excluded from his heart.

Lord, and holy father, bee thou blessed, nowe and euer : for as thou wylte so is it doen, and that thou dooest is alwaie best.

Lette me thy humble and unworthy seruaunt, ioye only in thee, and not in myselfe, ne in anythinge els besyde thee.

For thou, Lorde, art my gladnesse, my hope, my crowne and all mine honour.

What hath thy seruaunt, but that he hath of thee and that without his desert ?

All things be thyne, thou hast create and made them.

I am poore, and haue been in trouble and paine euen from my youth, and my soule hath been in great heuines through manifold passions, that come of the worlde and of the flesshe.

Wherfore Lord, I desyer that I may haue of thee, the ioy of inwarde peace.

I aske of thee, to come to that reste, which is ordeyned for thy chossen children that bee fedde and nourished with the light of heauenly comfortes: for without thy helpe I cannot come to thee.

Lorde geue me peace, geue me inward ioye, and than my soule shal be full of heauenly melodie, and be deuoute and feruent in thy laudes and praisynges.

But if thou withdrawe thyselfe from me (as thou hast sometyme doen) than maie not thy seruante renne the waie of thy commaundementes, as I did before.

For it is not with me, as it was whan the lanterne of thy gostly prefence dyd shyne upon my head and I was defended vnder the shadowe of thy winges from all perilles and dangers.

O mercifull Lorde Jesu, euer to be praised, the tyme is come that thou wilt proue thy seruant, and rightfull it is that I shalle now suffre somewhat for thee.

Nowe is the houre comen, that thou hast knowen from the begynnyng, that thy seruant for a time should outwardly be set at nought and inwardly should leane to thee.

And that he shuld be dispised in the sight of the worlde, and bee broken with affliccion, that he maie after arise with thee in a new light and be clarified, and made glorious in thy kingdome of heauen.

O holy father, thou hast ordeined it so to be, and it is doen as thou hast commaunded.

This is thy grace (O lorde) to thy friend to suffer him to bee troubled in this worlde for thy loue howe often soeuer it bee, and in what maner so euer thou wylte suffer it to fall unto hym: for without thy will or sufferance what thing is doen upon earth.

It is good to me (O lorde) that thou hast mekened me that I



may therby learne to knowe thy righteous iudgementes, and to put from me all maner of presumption and statelynes of herte.

It is veray profitable for me, that confusion hath couered my face, that I may learne thereby rather to feke to thee for helpe and succour than to man. I haue therby lerned to drede thy secrete and terrible iudgementes which scourgest the righteous with the sinner, but not without equitie and iustice.

Lorde, I yelde thanks to thee that thou hast not spared my synnes, but hast punished me with scourges of love, and haste sente me affliction and anguishes within and without.

No creature under heaven maie comfort me but thou lorde God, the heauenly leache of man nygh vnto death, and after restorest him to lyfe agayne, that he may therby learne to knowe his owne weaknesse and imbecillitie and the more fully to trust in thee (Lorde).

Thy discipline is laid vpon me and thy rodde of correction hath taught me, and vnder that rodde I wholly submitte me.

Stryke my backe and my bones as it shall please thee and make me to bowe my crooked will unto thy will.

Make me a meke and an humble disciple as thou hast somtyme done with me, that I maie walke after thy wyll.

To thee I commit myfelfe to be corrected, for better it is to be corrected by thee here than in time to come.

Thou knowest all things and nothing is hid from thee that is in man's conscience.

Thou knowest all things to come, before they fall, and it is not nedefull, that any man teache thee or warne thee of any thinge that is done vpon earthe.

Thou knowest what is profitable for me and howe much tribulacions helpen to purge awaie the cruste of sinne in me.

Doe with me after thy pleasure, I am a synfull wretche, to none so well knownen as to thee.

Graunt me (lorde) that to knowe, that is necessary to be knownen: that to loue, that is to be loued, that to desire, that pleaseth thee: that to regarde, that is precious in thy sight and that to refuse that is vile before thee.

Suffre me not to iudge thy misteries after my outwarde senses, ne to geue sentence after the hering of the ignorant, but by true iudgement to discerne things spirituall and aboue all things alway to ferche and folowe thy will and pleasure.

O Lorde Jesu thou art all my riches, and all that I have, I have it of thee.

But what am I (lorde) that I dare speake to thee?

I am thy poore creature and a worme most abiect.

Beholde, Lord I have nought, and of myselfe I am nought worthe, thou art only God, righteous and holy, thou ordereft all things, thou geuest all things, thou fulfilleft all things with goodnes.

I am a synner, barreine and voide of godly virtue. Remember thy mercies and fill my hert with plentie of thy grace, for thou wilt not that thy workes in me sholde be made in vaine.

Howe maie I beare the miserie of this life except thy grace and mercie doe comforte me?

Tourne not thy face from me, deferre not thy visiting of me ne withdrawe not thy comfortes lest happily my soule be made as drie earth without the water of grace.

Teache me lorde, to fulfill thy will, to liue mekely and worthely before thee, for thou art all my wisdome and cunnyng, thou art he that knowest me as I am, that knewest me before the worlde was made, and before I was borne or brought into this lyfe: to thee (O Lorde) be honour, glorie and praise for euer and euer. Amen. Laudes deum in eternum. Amen.

*A Prayer when ye enter Battayle.*

O ALMIGHTY kyng and Lorde of hostes, which by thy angelles therunto appoynted doest minister bothe warre and peace and which didest giue to Dauid bothe courage and strength, beyng, but a littell one, unarmed & vnexpert in feates of warre with his flynge to set upon & ouerthrow the great huge Goliath: oure cause now beyng iuste, and beyng inforced to enter into warre

and battaile, we most humblye beseeche thee (O Lorde God of hostes) so to turne the hertes of oure enemies to the desyre of peace, that no christen blode be spylte, or els graunte (O Lorde) that with small effusion of blode and to the littell hurte and damage of innocentes, we may to thie glorie obtayne victorie: and that the warres being soone ended, we may all with one herte and mynde: knitte together in concorde and vnitie, laude and prayse thee: who lyuest and reignest worlde without ende. Amen.

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Page 45

600